

Vol. III.

JULY, 1896.

OUR HOPE.

A CHRISTIAN MONTHLY DEVOTED TO THE STUDY OF PROPHECY AND ORGAN OF THE HOPE OF ISRAEL MOVEMENT.

I Tim. 1: 1. "The Lord Jesus Christ, which is our hope."
ישוע המשיח תקוותנו

ERNST F. STROETER, Editor, }
ARNO C. GALBELEIN, Associate Editor, } 209 Madison St., N.Y.

Entered at the New York Post Office, June, 1896, as Second-class Matter.

Published in Connection with and by the Hope of Israel Mission to the Jews.

A. C. GALBELEIN, SUPERINTENDENT.
E. F. STROETER, SECRETARY.

CONTENTS.

Notice.....	1
Editorial Notes.....	1
Creation's Deliverance.....	3
The Coming of the Lord.....	10
The Unfinished Work of Christ.....	13
The Coming of Christ for His Saints.....	21
Words of Faith and Hope.....	25
The Holy People.....	26
Jewish Notes of Interest and Signs of the Times.....	32
Report of the Work.....	33
Notes of Our Work.....	36

OUR HOPE.

*A CHRISTIAN MONTHLY DEVOTED TO THE STUDY OF
PROPHECY AND ORGAN OF THE HOPE
OF ISRAEL MOVEMENT.*

Annual Subscription, • \$1.00.
To Foreign Countries, • 1.25.

LIBERAL COMMISSION TO AGENTS.

All communications, business or editorial, to be addressed to

OUR HOPE,
309 MADISON ST., NEW YORK CITY.

THE HOPE OF ISRAEL MISSION TO THE JEWS.

A. C. GARBELEIN, SUPERINTENDENT.

L. F. STROETER, SECRETARY.

MEETINGS:

Preaching to the Jews, every Saturday, 10.30 A. M., and 2.30 P. M., in the Allen Memorial Church, 91 Rivington Street, near Orchard.

German Gospel Service, Sunday afternoon, 4 o'clock, same place.

Preaching every Sunday evening 8.00, in 209 Madison Street.

German Services every Monday and Thursday evening at 8 o'clock, at 209 Madison Street.

Contributions should be sent to Rev. A. C. GARBELEIN, or to L. F. STROETER, at 209 Madison Street, New York. Please make all checks or drafts payable to "Hope of Israel," our banking name. To every donor we send a numbered receipt.

Our accounts are audited every three months.

Copies of our Annual Report will be gladly furnished free on application.

OUR HOPE.

Vol. III.

JULY, 1896.

No. 1.

NOTICE!

This is the first number of the third volume. OUR HOPE numbers now 36 pages. The subscription price has been increased to \$1.00 per year. As soon as a sufficient number of subscribers have paid, we will enlarge the paper. Please study the labels on wrappers, and send us the subscription for the new volume.

EDITORIAL NOTES.

Our dear Brother Stroeter has found an open door in Switzerland and Germany. He has spoken to very large gatherings of Christian people of different denominations, who all welcomed him heartily. In Switzerland he met such men as Marcus Hausser, of Zurich, Pastor Otto Stockmayer, Rev. Mr. Denlicker of Bern, Prof. Heman and Mr. Visser-Serravallo of Basel. In the last-named city Bro. Stroeter addressed a large missionary meeting, attended by nearly 1000 persons. He is now in Poland visiting Bro. Rosenzweig from whom we had a letter a few days ago, giving a very encouraging report of the progress of the good work in the city of Warsaw. May the Lord guide Bro. Stroeter, and bring him safely back to this country.

TURBULENCE shall be . . . upon the earth distress of nations, with perplexity. Men's hearts failing them for fear and for looking after those things which are coming on the earth.— (Luke 21: 25-26) Are we not entering these days? Certainly the distress of nations is upon us and perplexities surround us on every side. Our own country is in the midst of a crisis and predictions of a panic, civil war and revolution have been made by more than one person. Anarchism is on the increase, this cannot be denied. Oh, how sweet is that blessed hope in these hours of perplexities! While "men's hearts are

falling for fear," we may rejoice and lift up our hearts for He is coming.

A QUARTERLY leaflet, "The Gospel of Circumcision" published as the first page, informs us "In the interest of Jewish Missions of the Church (Protestant Episcopal)" printed of late an article, attacking the well-known principles of the HOPE OF ISRAEL. This church paper feels called to *expose a work which is doing a vast amount of injury*. It accuses us very unjustly, that we proclaim our principles *from the pulpit in a foreign tongue, and publish them in a paper which our supporters cannot read*. To enlighten the English-speaking people, what we teach, the editor had portions of an article printed in our Jargon monthly translated. Our principles and work need no exposure, they are well known all over this country. The accusation, *that we publish and proclaim them in a foreign tongue*, shows how little the church society knows of the HOPE OF ISRAEL. The Editor of that paper does not know that our *non-proselyting and non-denationalising* principles have been endorsed by the committee which has the supervision of this movement. He is entirely ignorant of the fact, that our Editor, Bro. Stroeter, has written last year in this magazine a series of articles on "Does the Jew to Christ cease to be a Jew?" Expounding our principles and showing them to be scriptural, in full harmony with the New Testament. These able articles have been circulated among all our friends in a language they all understand, and have met with general approval.

THE so-called black fast, the ninth day of the month of Ab, was kept by all orthodox Jews on the 19th day of July. It is kept in memory of the fall of Jerusalem about seventy years after the Saviour's birth. The book of Lamentations is read in the synagogues, and the Sabbath before this fast is called Sabbath chazon because the first chapter of Isaiah is read, and the Sabbath following the day of remembrance bears the name Sabbath nachmá, the Sabbath of comfort because the fortieth chapter of Isaiah commencing, "Comfort ye, comfort ye My people," is the *Haftrah*. We preached sermons on these wonderful chapters and the fall and coming greatness of Jerusalem before very large audiences of Hebrews who were deeply interested and some visibly moved. From now to the beginning of

OUR HOPE.

3

the Jewish new year in September the portions read in the synagogues besides the law are taken from the forty-ninth, fifty-first, fifty-fourth, and other chapters of the Prophet Isaiah except the fifty-third. Readers and friends of Israel pray for us every Jewish Sabbath (Saturday) that the Lord may bless our utterances on these wonderful prophecies of Isaiah and that the veil may be removed from the hearts of some of our hearers.

The remnant according to the election of grace (Rom. 11: 5). We believe this remnant should remain in close touch with the nation. We are more and more convinced that the principles we hold are Scriptural and in harmony with God's purposes in future events so very near at hand. We are opposed more than ever, to denationalizing and proselyting God's ancient people. Many of the Jews are becoming deeply interested in the Word and work. Encouraging letters have also lately been received from Eastern Europe where our principles seem to take hold of the Jewish mind. We praise God for it. The Lord is opening new doors for us. Brother Stroter's European trip was ordered of the Lord. In some places Jews attended our brother's meetings and thanked him heartily; some even contributed to our work. Pray for our brother and the work he is privileged to do in Europe.

CREATION'S DELIVERANCE.

Rom. 8: 18-28.

BY DR. N. WEST.

THIS section of Scripture has well been called "the Evangel of Creation"—reverting in its retrospect far back to the fall of man, stretching in its prospect far forward to his final redemption from the grave. There is none more comprehensive in all the Bible, spanning, as it does, the sum of all human misery, hope and restoration, in which nature itself is a partner with man, both in his groans and his joy. The theme is the joint agony of the believer and Nature in a common and present suffering, and their joint expectation and possession of a future common glory—the last so immeasurably superior to the first as to make any comparison between the two utterly unworthy. Over against all the trials of the pres-

OUR HOPE.

ent life is set the salvation ready to be revealed in the resurrection of the just when Christ comes to earth the second time. Your present life may have been to you a long agony, a vale of tears, a Bochim, a martyrdom. The objects of your dearest affection may have betrayed you, your fondest earthly hopes been blasted, struggles of various kinds, sorrow, pain, tears, suffering, a full cup wrung out to you in all its bitterness, and conflicts known only to God. Gethsemanes and Calvaries may have marked your pathway, with the loss of all things, the friendship and favor of those in whom you trusted been as apples of Sodom to your taste, and the remnant of existence seem to be but the protraction of what has already gone before. But look at the coming glory! This section is written for you. Not only heaven is yours with its blessedness between death and the resurrection, but a greater glory still beyond. One glance at the future will convince you that the sum of all sorrows, here and now, public, domestic, private, is not worthy to be named, if you are a child of God, with the oncoming compensation at the resurrection of the just.

Beyond the range of present agony and expectation, beyond even the resurrection itself, there is a glory-amitten land where pain and sorrow never come, where tears never fall, and hearts never ache. You limit your thoughts, perhaps, to what you call "heaven"—a blessed place indeed—somewhere, you think, beyond the Pole star, or the Pleiades, or near Sirius, or 61 Cygni, an intermediate state and place of disembodied spirits between death and the resurrection. You call it Paradise. Paul is speaking of no such place here. It is of our planet he speaks, the earth we tread, that inheritance to which Abraham is heir through the righteousness of that faith he has celebrated so much in this epistle, and with him all believers—an inheritance made glorious when Christ comes to unite the inheritance and the heirs together. It is the crown of his whole argument. Its logic, starting from the fall of the first Adam and the damage to man and nature on that account, drives him to the recovery of man and nature by the second Adam, the glorification of the planet and believers together at the resurrection; the time when the veil that is spread over all nations like a pall of death shall be removed, when nature shall spring from her coffin, as it were; death itself be swallowed up in victory; tears

wiped away from all faces, and the rebuke of God's people taken away from off all the earth.

Remember the progression of the Apostle's thought in this chapter. First, he makes the grand announcement of the complete absolution of all believers in Christ from condemnation. This is verse first. Then he gives the reason for it, in verse second, viz.: That the gospel, which he calls the "Law of the Spirit of Life in Christ Jesus," makes believers free from the moral law, which he calls "the law of sin and death"—of sin, because it reveals sin; of death, because it condemns to death. Then he shows in what way the gospel does this, viz: by revealing the grace of God in the mission, incarnation, and judicial crucifixion of Christ standing in the sinner's place, and procuring for him the righteousness he was unable to provide for himself, and because of which lack his justification was impossible by the law. This in verses three and four. Then he draws a contrast between the justified and the unjustified, the first being spiritually minded; the second, carnally minded; the first, possessors of life and peace; the second, hateful, hating God, impotent to please God, and doomed to death. This in verses five to nine. Then he shows that a believer has a regenerate soul in an unregenerate body doomed to death, because not yet pervaded by the resurrection-life of Christ. And yet, though the body is dead because of sin, still the spirit lives on, even now, and after death, because of righteousness. It goes to heaven. Absent from the body, it is present with the Lord. But what of the believer's body? Is not that redeemed also? Certainly. The indwelling Spirit of God in the believer's soul is the pledge and guaranty that the believer's body, too, shall share in the same Divine life, and be quickened at the resurrection of the just when Christ comes. All this in verses ten and eleven, with a practical word in verses twelve and thirteen, telling us we are under no obligations to the flesh, whatever, but only to the Spirit. Notice, now, what comes next as a necessary result of the indwelling Spirit. It is the sonship of believers. The Spirit in them is the Spirit of God's Son, the Spirit of adoption, and because of that they are children, and the Spirit of Christ, in union with their spirit, keeps always saying within them, "Abba, Father!" and so bears witness with their spirit that they are the children

of God, a concurrent and inseparably blended testimony in one perpetually present act and state of Christian consciousness, unless the testimony is arrested by indulgence in known sin, *i. e.*, "walking after the flesh." This in verses fourteen and fifteen. Then, what next? Heirship, of course. Irresistibly so. "If children, then heirs," the inheritance, the patrimony, the kingdom of their Father, yet in reversion, not yet possessed. As sons, "heirs of God;" as brethren of Christ, "joint heirs with Christ." All the same family. He the elder brother, they the younger brethren; all suffering together, all glorified together. This is the sixteenth verse. You see the progression. It is logical. It is comforting to a believer.

And now what is the inheritance? Is it what you call "heaven," what you understand by that word, the center of the universe, the King's imperial city, away beyond Orion, a place of upper glory, around which unnumbered solar systems revolve? Not at all. Such a thing is not in the chapter. Believers above are waiting in expectation, without pain, precisely for what believers below are waiting in agony and hope—viz: the kingdom of the resurrection. Paul's thought terminates on the glorification of the planet—this earth of ours as the theatre of the visible kingdom which shall be set up when the kingdom of Antichrist is destroyed, and Christ comes to reign with His risen saints. For this we pray, "Thy kingdom come! Thy will be done on earth as it is in heaven!" Paul is telling us what awaits us when the angel sounds the seventh trumpet, and the militant state of the Church is over, and the mystery of God is finished, and the kingdoms of this world are become the kingdom of Christ, and He reigns forever and ever, and Popes, Sultans, Kaisers, Czars, and secular princes are no more. He is speaking of the millennial glory of the planet. Do you think it will come before He comes? Not at all. Does your thought of the kingdom exclude the planet? Then it is unscriptural. Does it come on the planet *before* the resurrection? There will be no other kingdom on earth than what now exists, before Christ comes. The millennial victory of the Church over the kingdom of Antichrist will not begin till Antichrist is destroyed by the personal visible appearing of Christ. Nothing is clearer in all God's word, 2 Thess. 2: 8; Rev. 19: 11-21. Then the kingdom comes with the resurrection of the heirs of

OUR HOPE.

7

the kingdom, and the removal of the curse from the planet, Rev. 20: 1-6; Rom. 8: 21-23.

Now, then, what comes next? What is associated with the final redemption of the heirs at the resurrection? Clearly the redemption of their estate, the dominion of the world, cursed and lost in the first Adam, and left a ruined legacy to his ruined children, but restored and blessed in the second Adam, and given back to man redeemed from ruin—an inheritance of glory to the perfect man in Christ Jesus, the justified man raised from the dead. Both fell together, the earth and man. Both rise together, the earth and man. This is Paul's great thought, and the only logical and theological end of his noble argument. The resurrection of our planet to newness of life is just as certain as the resurrection of the believer's body, for the planet is an elect planet, predestinated as the theater of redemption, and will be sanctified and glorified with man, by virtue of the same redeeming work of Christ. *The interpenetrating efficacy of the resurrection-life of Christ, the power of his all-glorifying Spirit, brooding in a regeneration of all things, and mingling with cosmic convulsions at the resurrection, will begin a restitution of all things that will put the vaunted triumphs of science to shame. What culture can not do, this will do. It will emancipate the earth from the repressive curse that so long has held in check its vital forces and laws, and blasted its most generous endeavors after perfect development. The earth will be regenerated—born again. This is the sublime order and progression of the great thought, struggling for utterance in the mind of Paul; first the spirit of the believer, next his body, next the planet, each in order, all the subjects of the same redeeming power.*

Look, now, at the whole section that furnishes our lesson. Why is it that the sufferings of believers are not worthy to be compared with the glory ready to be revealed in the last day? Is it because at the death of the bodies, their souls pass immediately to the glory of heaven, the intermediate state between death and resurrection? Not at all. Is it true that the curse is lifted off from Nature, progressively, in proportion to the death of believers? Not at all. If so, how blessed had earth been ere this! No. It is because something unutterably grand is to occur at the resurrection of the saints, when Christ comes

OUR HOPE.

to reunite the heirs and the inheritance and glorify both together. What is it? It is what the Apostle calls the deliverance of the "creature," as it is rendered in our English version, but better still "The created thing," and best word of all the "creation,"—clearly, the planet.

All the best expositors of Scripture to day, hold that it means the planet itself, including (1) the material earth, (2) the atmospheric heavens, (3) the vegetable kingdom, (4) the animal kingdom, the whole reasonless, unimate and inanimate creation, or what the Apostle expresses by the equivalent term, "the whole creation," or what we would call reasonless "Nature,"—an interpretation ever held by the early church in its purest days.

And what is the present condition of the morsly blameless creation? It is one of involuntary subjection to vanity and the bondage of corruption—subjected not willingly, but by reason of Him who subjected it; not Adam, nor Satan, but God,—subjected by a divine ordination, and not only on account of man's transgression, but for the benefit of fallen man. Present human toil is a part of the curse, and yet that toil is, under the circumstances, for the benefit of man. Still, it is no less a part of the curse, for nature's energies are perverted and repressed. "Cursed is the ground for thy sake. In sorrow shalt thou eat of it all the days of thy life. Thorns and thistles shall it bring forth unto thee. In the sweat of thy face shalt thou eat bread, till thou return to the ground out of which thou wast taken; for dust thou art and unto dust shalt thou return." Thus was the earth condemned. Thus did "vanity" smite through Cosmos, which, but shortly before was Chaos, only to reduce it to Chaos again, from which a regensis shall at last recover it, to more than prestine beauty.

"So shall the world go on
Under her own weight, groaning, till the day
Appear of respiratioo to the just,
And vengence to the wicked; et return
Of Him, the woman's seed, foretold,
Lest to the clouds to be revealed
To glory of the Father."

"Subject to vanity" is creation's present law. Held in the "bondage of corruption" is creation's present doom. And

OUR HOPE.

9

both on account of man's sin. The curse has struck through the whole frame-work and vitals of nature, entailing the untold sufferings and groans of the whole animal creation, its mutual ferocity and slaughter, the stunted and thwarted development of the vegetable kingdom calling on every side for human help and culture, the pestilence of the air, the convulsions of seas and land.

Science and nature, alike, confirm the Bible declaration that ever since the last genesis, vanity, disease and death have reigned. It is only the Bible, however, that can explain to us why it was that a new and fair creation has been so degraded. Nor may we ever allow any science to contradict the clear avowal of the Scriptures, or assume that man, in his holy estate, was planted in the region and shadow of death, or that human death is a natural law and not a judicial infliction, or that the curse now resting on earth, in the present order of things is without a moral cause, and only the effect of an unalterable primal law ingrained in the very texture of all existence; and so rob "the whole creation" of its expectation of deliverance and enjoyment of future glory. I read, in the Scriptures, that the date of creation's present disaster coincides with the solemn hour

"Of man's first disobedience and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world and all our woe."

That fatal hour, when

"Earth felt the wound, and nature, from her seat,
Sighing through all her works, gave signs of woe
That all was lost."

Since then, what land has not borne thistles and thorns, what soil has not been filled with the graves of men and beasts? What signals of distress has not the planet displayed? Through all its veins the effect of human transgression has gone, by no fault of its own, but by a divine ordination binding the guilty tenant and his mansion to the same doom. It is precisely here is found the secret of that repressive and negative power which cripples all its heaven-born energies and baffles all its best endeavors, so that even under the best culture man can give, the result is only imperfection and decay. An incubus sits upon its bosom, a deadly vampire, a nightmare, horrid and fiendish;

troubling its dream. It can not awake. It is doomed to perpetual inability, effort without power, the victim of bondage, aiming to realize its inborn virtue, yet never succeeding, re-attempting to rise after a thousand defeats, yet always falling, struggling for a fairer bloom and more luxuriant and undying verdure and fruitage, yet perishing in corruption and death. "Vanity of vanities" "The creature was made subject to vanity."

(To be concluded.)

THE COMING OF THE LORD.

By HENRY VARLEY.

THE study of Matthew 24 and Luke 21, in relation to the conditions which our Lord said would be identified with the actual time of His coming to the earth "in power and great glory," yields in the light of events which are now transpiring some remarkable indications that the time of the end of this age is come.

Between the Scylla of mere human speculation in regard to Christ's coming and the Charybdis of an intelligent and cultured rationalism, which either sets aside or ignores the plainest statements given by our Lord in regard to His appearing and glory, it is necessary that we steer a clear and definite course.

The fact stated by our Lord that "that day will come as a snare upon all them that dwell upon the face of the whole earth," is conclusive as to the unbelief and guilty silence which He declared would prevail at the time. The dividing line between modern philosophic rationalism and the great supernatural facts revealed in "the sure word of prophecy" is found here. To set forth certain of these facts is the object of this paper.

1. The national and world-wide unrest which everywhere exists, and the readiness for war found specially amongst the great and highly civilized nations of Europe.

2. The evident approach of the dissolution of the Turkish Empire, and the breaking up of the governmental rule of the Mohammedan power, so far as Jerusalem and Palestine are concerned.

OUR HOPE.

11

3. The striking indications of Israel's national renewal and resurrection, that which the Holy Spirit in a national sense speaks of as "life from the dead" (Rom. 8: 15).

4. The fact of the receiving of Christ Jesus the Lord as the Messiah by large numbers of the Jews during the past twenty years.

5. The recent return in unbelief of more than 50,000 of God's people Israel to Jerusalem and Palestine, in great poverty and sorrow, and as the result of bitter persecution and oppression.

6. The actual "arising" of the city of Jerusalem at the close of the long and weary centuries during which the Lord Jesus declared she should be "trodden down" of the Gentiles.

7. The desolation of Jerusalem and the land was to continue until (but not beyond) the end of the great epoch called by our Lord, "the Times of the Gentiles" (Luke 21: 24).

8. "The Times of the Gentiles" comprehend 2,520 years, during which governmental supremacy, at the instance of Jehovah, was to pass out of the hands of Israel and Judah into the hands of Nebuchadnezzar the Great, king of Babylon.

9. These "Times" began when Jehoiakim, the last king of the house of David that ever occupied his throne, was taken captive by Nebuchadnezzar and removed to Babylon.

10. The date, according to the most recent chronology, was near to, if not in, the year 606 B.C. Add 1896 A.D. to 606 B.C., and the total of 2,516 proves that we are very near the end of these times.

11. "The Times of the Gentiles," interpreted in the light of Jewish and Gentile history, represent the predicted "seven times" of Moses, Daniel, and John. A prophetic "time" in Scripture is 360 years, "seven times," 360 by seven gives the total of 2,520 years.

12. The time for the fulfillment of the new covenant, involving the national resurrection and the spiritual regeneration of Judah and Israel, according to God's promise, is at hand. (See Jer. 31: 31.)

13. The fact that the time of the "ingrafting" of Israel, in order to national pre-eminence as the Lord's chosen people and His "executive" on the earth, is contemporary with the time of His breaking in pieces of Gentile government to the ends of the earth.

OUR HOPE.

14. The solemn truth, that if righteousness, peace, goodness, longevity, and the well-being of the millions of the earth, be the Divine intention in regard to government, the incompetence and unfitness of all rule and authority to secure these results has been during "the times of the Gentiles" fully demonstrated.

15. The proved indisposition and inability of all existing monarchies and legislatures to rule in righteousness, and their practical infidelity as to any responsibility on their part to God as the Supreme Lawgiver.

16. The fact that "glory to God in the highest, on earth peace and goodwill toward [amongst] men," are results *which have not been attained* by any existing form of government on the earth throughout all the centuries of "the times of the Gentiles."

17. The further fact that human government, in any known form and character possible to men has, in the experience covering nearly 6,000 years, been proved an ignominious and disastrous failure.

18. That the greatest need of the world at the commencement of 1896 is a wise, just, and competent ruler. That Jesus Christ the Lord is that Supreme and Competent Ruler. That, given His universal sovereignty, war must cease to the ends of the world.

19. That the coming of the Lord Jesus Christ, "which in His times He shall show, who is the *blessed and only Potentate, the King of kings and Lord of lords,*" is, therefore, not only "the hope of the Church," but will bring and secure, after "the great day of His wrath," the salvation and deliverance of the world.

20. The coming of the Lord Jesus Christ into the air, there to receive His prepared people to Himself, may now, therefore, be anticipated with joyful confidence and expectation at any time, and for the following cogent reason:—

21. The times of the Lord Jesus Christ, when He shall reign as King over the whole earth, are not contemporary with "the times of the Gentiles," but they immediately succeed them.

22. The Stone (Jesus Christ) which Daniel saw fall upon the fully developed image, and break it into pieces, clearly gives the arrival of the coming crisis. The great image shows to

OUR HOPE.

13

Nebuchadnezzar was a symbolic picture of "the times of the Gentiles," and sets forth the rise, progress, development, and culmination of human government, during the period prior to the establishment of the kingdom of God upon the earth.

23. The scene is one of the most solemn judgment. The majestic words spoken by the great prophet may fittingly close this paper. "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floor; and the wind carried them away, that no place was found for them. And the stone that smote the image became a great mountain, and filled the whole earth" (Dan. 2: 34-35). Thus shall "the earth be filled with the knowledge of the glory of the Lord as the waters cover the sea."

 THE UNFINISHED WORK OF CHRIST.

AN ADDRESS BY J. B. NORRIS, OF EDINBURGH.

THE Work of Christ is a large work. It is varied and far-reaching, embracing many aspects, extending over countless ages. It might be considered under three great divisions,—Past, Present, and Future, and these would roughly correspond to another well-known triple division—Prophet, Priest, and King. Such an arrangement, however, is very far from being exact. No merely chronological division can be quite satisfactory, for the various branches of Christ's work overlap each other, and cannot be marked off on the clock of the centuries to a day or year. His prophetic work,—His work as a teacher, did not cease with His personal ministry. It is an unfinished work. He is the greatest Teacher still by His Word and Spirit, and will continue so in His heavenly Kingdom, when the nations shall come up to worship the God of Jacob at Jerusalem, saying, "He will teach us of His ways, and we will walk in His paths" (Isa. 2: 3). His priestly work is also unfinished. It did not terminate on the cross. He is still the only Mediator between God and man, through

OUR HOPE.

whom alone we have forgiveness of sins, and access into the presence of the Almighty with our prayers and offerings of praise. He will abide a priest forever (Heb. 7: 24, 25), and "shall be a priest upon His throne" (Zech. 6: 13). These, then, are both unfinished works.

Christ has also a work which He has finished. He tells us so. "I have glorified Thee on the earth, I have finished the work which Thou gavest Me to do" (John 17: 4), and His last words ere He expired on the cross were, "It is finished" (19: 30). This referred to His time of humiliation, to His sufferings; henceforth there was "joy set before Him" and "the glories that should follow."

CHRIST'S WORK AS A KING.

This introduces us to the great unfinished work of Christ, His work as a King,—the work which is not only unfinished but is not commenced. This may sound strange and startling to minds accustomed to current theological ideas and modes of expression, and not accustomed to bring them to the test of the Word. But still it is true in the light of Scripture, however strange and startling it may seem. "What!" some one may ask, "do we not read of Christ's mediatorial kingdom, the kingdom of grace and so forth?" Yes, certainly we do, in many popular treatises, but never in the Scripture. The only kingdom promised to Christ there is the one He is to possess when:—

"The Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob forever, and of His Kingdom there shall be no end" (Luke 1: 32).

The same kingdom promised through the prophets over and over again, as the *Divine inheritance of the coming Messiah*, which, although overthrown for a time, was to be reserved for Him, and restored when He came. A kingdom which should embrace not only the gathered and converted nation of Israel, but all the peoples of the earth; which should be perfectly righteous and holy throughout its entire extent, and which should stand forever.

THE KINGDOM NOT YET COME.

But it may be objected, "Did not our Lord say before He

OUR HOPE.

15

ascended, 'All power is given unto Me in heaven and in earth' ? (Matt. 28: 18), and is 'He not reigning now ?' No ; not in the Bible sense. Our Lord certainly used these words, and He is King *de jure*, but not *de facto*—He is King of right, but not in fact. He is not yet in possession. While the Father has committed all power into the hands of His Son, the time has not yet come for Him to exercise that power in the terms of the prophetic word. His position is now one of waiting and expectancy. As Psalm 110 indicates, "Sit Thou at My right hand until I make Thine enemies Thy footstool," so Hebrews 10 declares that He sat down on the right hand of God, from henceforth expecting till His enemies be made His footstool" (verses 12, 13). That time we read of in Rev. 11, when John heard great verses in heaven, saying "the kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign forever and ever." And the twenty-four elders say, "We give Thee thanks, O Lord God Almighty, who art, and wast, and art to come, because Thou hast taken to Thee Thy great power, and hast reigned" (verses 15-17). Christ has not then ascended His own throne yet, but the time seems rapidly hastening on when the promise to the church in Laodicea shall be fulfilled, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne" (Rev. 2: 21).

We must now refer more particularly to this great unfinished work of Christ, the kingdom He is to set up on His return, for the purpose of showing its extreme importance as (1) a matter of promise by God, (2) of claim by Jesus Christ, and (3) of preaching by the apostles.

THE KINGDOM IN THE OLD TESTAMENT.

God's unchangeable and enduring purpose to work in and through the nation of Israel until the whole population of the earth should be blessed; and the whole earth be filled with His glory is the burden of many predictions and messages throughout the O. T. Take away the references to the future glory of Israel when the Messiah shall reign in righteousness, and you take away the major part of the Book. We may briefly trace God's dealings with Israel, beginning with the exodus from Egypt, when the Almighty said :—

OUR HOPE.

" Now, therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people, for all the earth is Mine, and ye shall be unto Me a kingdom of priests and a holy nation " (Exodus 19: 5, 6).

Thus were the people of Israel constituted the kingdom of God, and the way was made plain for the promises made to their fathers—to Abraham, Isaac, and Jacob—being fulfilled. This was a special honor shown to no other people. " He showed His word unto Jacob, His statutes and His judgments unto Israel. He hath not dealt so with any nation " (Psalm 147: 19, 20). God claimed to be their King when they demanded a royal head like their turbulent neighbors, and His message to Samuel was: " They have not rejected thee, but they have rejected Me, that I should not reign over them " (I. Samuel 8: 7). He chose Saul to be their first king, who is spoken of as the Lord's " Anointed "—the same term which is also rendered " Messiah," or " Christ " (24: 6). David acknowledged the kingdom to be the Lord's (I. Chron. 29: 11), and when his son succeeded, we are told, " Then Solomon sat on the throne of the Lord as king instead of David his father (ver. 23).

God never withdrew His guiding, controlling, and protecting hand until the people forsook Him; and the calamities that overtook them were all sent by God because of their unfaithfulness to Him. Thus we find it written:—

" O that my people had hearkened unto me, and Israel had walked in My ways. I should soon have subdued their enemies, and turned My hands against their adversaries " (Psalm 81: 13, 14).

Their conquest, dispersion, and exile were Divinely arranged and predicted, but were only to continue for a time. Ezekiel, e.g., declared to Zedekiah, the last king of David's line who reigned in Jerusalem.

" Thus saith the Lord God. Remove the diadem and take off the crown. . . . I will overturn, overturn it, until He come whose right it is, and I will give it Him " (Ezekiel 21: 26, 27). Again, we read, " Thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel " (Jer. 33: 17).

We know who this Man is, and that He is ready. He has

OUR HOPE.

17

been waiting for a long time during the long suffering of God, and the wailing cry still rings in our ears as proclaimed in the first Gentile sermon on record that God :

" *Now* commandeth all men everywhere to repent because He hath appointed a day in the which He will judge (or rule) the world in righteousness by that man whom He hath ordained, whereof He hath given assurance unto all men in that He hath raised Him from the dead " (Acts 17: 30, 31).

Other prophets speak no less clearly and fully regarding the blessed features of this coming time, when the Lord shall perform " His whole work upon Mount Zion and on Jerusalem " (Isa. 60: 12). Our Lord quoted part of one of them Himself, in the synagogue at Nazareth, but stopped abruptly in the middle of a sentence, saying " This day is this scripture fulfilled " (Luke 4: 21). Had He read further from Isa. 61! He could not have said this, as the prophet goes on to speak of the old wastes being built, of the children of Zion eating the riches of the Gentiles, of their being called the Priests of the Lord, of everlasting joy being upon them in their own land, and their children being acknowledged by all who see them as the seed whom the Lord hath blessed (see also Isa. 9: 6, 7; 11: 1-16; Jer. 31: 31-37; Dan. 2: 44; Micah 4: 1-4; Zech. 14: etc.). These are samples of many similar testimonies in the Old Testament regarding the restoration of God's Kingdom on the earth, under different conditions than formerly,—conditions Divinely planned, and secured against all failure in the hands of God's own Son as King, and the carrying out of this beneficent purpose is the great Unfinished Work of Christ in the age to come.

THE KINGDOM IN THE NEW TESTAMENT.

Observe first, that this kingdom formed the burden of Christ's own preaching. His message is repeatedly called the " Gospel of the kingdom," and His forerunner, John the Baptist, prepared the people for His coming, saying " Repent ye, for the kingdom of heaven is at hand " (Matt. 3: 1, 2). After John was imprisoned Jesus took up the same proclamation, and went throughout the country " preaching the Gospel of the kingdom " (4: 17-23). The sermon on the Mount is full of the kingdom, and how to obtain its inheritance (5: 3, 5, 10; 6: 33, etc.). Mark and Luke tell the same story

(Mark 1: 14; Luke 4: 43, etc.), and John states as his reason for writing his Gospel "that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name" (20: 30, 31). To believe that Jesus is *the Christ* is to believe in Him as the Coming One spoken of in the prophets, whose right it was to sit on David's throne, and who will bring about its permanent re-establishment, the conversion and restoration of Israel and the blessing of all nations. This is the claim that Jesus made for Himself (John 4: 26; 18: 37). It was because He claimed to be the King of the Jews that He was put to death, and this was the accusation nailed upon His cross (19: 19).

After His resurrection, the forty days spent with His disciples were occupied with the same glorious theme "speaking of the things pertaining to the kingdom of God," which the eleven Apostles after all this instruction still considered and rightly considered to be the restoring "again the Kingdom of Israel" (Acts 1: 3-6). The Book of the Acts of the Apostles shows that they faithfully carried out our Lord's instructions when He said "This Gospel of the Kingdom must be preached in all the world for a witness unto all nations, and then shall the end come" (Matt. 24: 14).

Take these few typical examples. In Jerusalem, Peter proclaimed that Jesus was David's Son and both Lord and Christ (2: 36). In Samaria, Philip preached "the things concerning the Kingdom of God and the Name of Jesus Christ" (8: 12). In Damascus, Paul proved that Jesus is "the very Christ" (9: 22). Paul and Barnabas exhorted the disciples in Lystra, Iconium, and Antioch, that "we must through much tribulation enter into the Kingdom of God" (14: 22). In Thessalonica, Paul reasoned with the Jews that Jesus is the Christ (17: 3), and was accused by the Jews of "saying that there is another King, one Jesus (ver. 7). At Athens, he declared God had raised up a man from the dead to rule the world in righteousness (17: 31). At Corinth, he testified that "Jesus was the Christ" (18: 5), and Apollas did the same things in Achaia (ver. 28). At Ephesus, Paul spake boldly for three months "disputing and persuading the things concerning the Kingdom of God" (19: 8), and reminded the elders of this afterwards at Miletus (20: 25). He told the Jews in Rome that

OUR HOPE.

19

"for the hope of Israel I am bound with this chain," and finally he dwelt there two whole years, "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ" (28: 20, 30, 31).

No doubt the preaching of the Apostles included other matters, such as the necessity of the Messiah's death, the obtaining of personal forgiveness through His shed blood, and baptism in water, which it is not within our province now to dwell upon. But these cited cases show how prominently the kingdom figured in Apostolic preaching, and it is because we desire to follow the same lines,—lines followed and commanded by the Lord Himself, that we also give prominence to the Gospel of the Kingdom of God as the Gospel for sinners still.

It may be asked, Why do we not find much said in the epistles about the kingdom? This is a reasonable question, and it admits of a good answer. But first it might be answered by asking another question. Why did the Jews never ask Christ what He meant by the kingdom of God? There is only one possible explanation. They knew quite well what it was, and the source of their information was the Old Testament Scriptures. The prophets and Psalms are full of it, and it was unnecessary for the Jews to enquire, or for our Lord to explain. The same circumstance makes full definition of the kingdom uncalled for in the Epistles. Knowledge on the subject was amply provided for in the earlier Scriptures, and is evidently taken for granted in the Apostolic letters, as appears from many references. We do not find the alphabet printed in Sixth Standard Readers, but acquaintance with it is involved in ability to read the advanced books. So with the kingdom, it is part of that "Common Faith" on which the early churches were built, and our Lord and the Apostles lay the utmost stress upon the Old Testament, which is so full of the Kingdom as the basis of their teaching, and urge its study. "Search the Scriptures" said Christ, and He severely reproved both disciples and Pharisees who were ignorant of its teaching (John 5: 39, 46; Luke 24: 25, 44). Paul's testimony before Agrippa and Festus was, "Having therefore obtained help of God I contended unto this day witnessing both to small and great, and saying none other things than those which the prophets and Moses did say should come" (Acts 26: 22).

OUR HOPE.

The declarations of the prophets about the coming Kingdom are so abundant and full that it would be quite superfluous to repeat their statements in the epistles. But the epistles are very far from being silent about the Kingdom. References to it are very numerous. It is spoken of as still in the future, a thing of hope and desire; the character and condition of those who would attain to it are described, and the classes who shall be debarred from it are specified (I. Cor. 6: 9, 10; 15: 24, 50; Gal. 5: 21; Ephes. 5: 5; Col. 4: 11; I. Thess. 2: 12; II. Thess. 1: 5; II. Tim. 4: 1, 8; Heb. 12: 28; James 2: 5; II. Peter 1: 11.

WHEN THE KINGDOM SHALL BE SET UP.

This unfinished work of Christ, this establishing of God's Kingdom, will be carried into effect when Christ returns, and not till then. This is the burden of repeated promises, and constitutes His second appearing, "that blessed Hope" (as it is styled by Paul) for which the early disciples earnestly looked (I. Thess. 1: 10; Titus 2: 13). The blessings in store for the three great divisions of men—the Jew, the Gentile, and the Church of God, shall then be realized in the full. The first (which applies also to the whole nation of Israel) shall have a new and obedient heart given to them, shall be restored to their own land in righteousness and peace forever with the Lord Jesus Anointed as their King; the second—the Gentiles—shall be glad and sing for joy when He shall judge the people righteously and govern the nations upon earth; and the third—the Church of God—shall share Christ's throne of glory, and be nation-blessers with Him, till every knee shall bow, and every tongue confess that He is Lord, to the glory of God the Father. Then the mystery of God shall be finished as He hath declared to His servants the prophets" (Rev. 10: 7).

There shall be no "Armenian massacres" then, "for He shall deliver the needy when he crieth, the poor also and him that hath no helper. He shall redeem their soul from deceit and violence, and precious shall their blood be in His sight" (Psalm 72: 12-14). There shall be no "Great Powers" armed to the teeth, impotent through mutual jealousies, afraid to interfere on behalf of the weak.

"He shall rebuke strong nations afar off," and "shall break

OUR HOPE.

21

in pieces the oppressor." "He shall reprove with equity for the meek of the earth, and the nation and kingdom which shall not serve Him shall perish" (Micah 4: 3; Psalm 72: 4; Isaiah 11: 4; 60: 12).

No black African king shall then require to travel 6,000 miles to implore in his despair that his people may not have liquid poison forced upon them by a foreign power against their will. No:—

"Righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins." "There shall be nothing to hurt or destroy," and "He shall not fail nor be discouraged till He have set judgment in the earth, and the isles shall wait for His law" (Isaiah 11: 5, 9; 42: 4).

That is the glorious work for which Christ is now inviting us to be made meet through faith in His name and His shed blood. He is visiting the Gentiles now to take out of them a people for His name. Let us gladly and gratefully accept the gracious invitation. If, and *only if*, we rejoice in His *Finished Work* now, shall we be privileged to join in His *Unfinished Work* then; and *only such* are able to say in the full assurance of faith, in the joyful exercise of hope, and with the longing desire of a full and grateful heart, "Thy Kingdom come, Thy will be done on earth as it is in heaven."—*The Faith.*

 THE COMING OF CHRIST FOR HIS SAINTS.

FROM MR. DIMALEBY'S NEW BOOK: *The Appointed Time.*

THE glorious and blessed coming of our Lord is represented to us in the Scriptures in two stages—first when He comes into the mid-heavens to receive His saints, namely, those who are resurrected, and those who, living at that time, are changed in their bodies from mortality to immortality; and secondly, when He comes from heaven with all His saints who on the occasion just mentioned have first ascended to meet Him in the air. The manner of the first stage of our Lord's coming is to be like that when He ascended in the presence of His disciples, and a cloud received Him out of their sight. The two angels said, "This same Jesus which is taken up from you into heaven, shall so come in like manner

OUR HOPE.

as ye have seen Him go into heaven " (Acts 1: 10, 11). Concerning this, the prophet says, " For in this mountain shall be the hand of the Lord, and He shall spread forth His hands in the midst of them as he that swimmeth spreadeth forth his hands to swim " (Isa. 25: 7, 10, 11). He comes in peace to receive His people, and not in judgment. He receives them in the mid-heavens. O what a glorious sight! It is worth living for. I am sure that many of those who read these pages will soon be present at this hallowed scene.

" Our souls are in His mighty hand,
And He shall keep them still;
And you and I shall surely stand
With Him on Zion's hill."

We are not sure that any unconverted person living on the earth will see the Lord during the first stage of His coming. There is also, perhaps, not sufficient reason for knowing how long His enfranchised saints will be with their Lord in the mid-heavens; but there is great probability that it will be for a short time, not more than three years and a half. In the consideration of both these stages of the Lord's coming, we have to take care not to apply to one event any passage of Scripture which belongs to the other.

It is important to notice that the departed saints come with Christ. St. Paul tells us that " them which sleep in Jesus will God bring with Him." Again, he speaks of " the coming of the Lord Jesus Christ with all His saints." The prophet Zechariah, 24: 5, says the same, " The Lord my God shall come and all the saints with Thee "; whilst in Jude we read that " the Lord cometh with ten thousand of His saints." Here, then, we have four passages of Scripture which distinctly speak of the coming of the saints with the Lord. They must, therefore, be with Him now, and be united with their new resurrected bodies when He comes, for St. Paul informs us when he says, " Absent from the body and present with the Lord." The fact is there could be no resurrection unless the spirits of just men are with Christ during the interval between death and the resurrection. Their bodies are buried, but not their spirits, for our Lord taught us this at His crucifixion, when He said, " Father, into Thy hands I commend My spirit," and having said this He gave up the ghost. Stephen also,

OUR HOPE.

23

when he died, said, "Lord Jesus, receive my spirit." If the spirits of mankind were buried with their bodies, we might ask with what part of their mortal frame do they remain, seeing that the various members before they are returned to dust are often in localities many miles apart. Besides this, the bodies which are new. They are no longer corruptible or mortal; and if a man arose from the tomb as a new body, his spirit would be new also, and then how is he to be judged for what he has done before death? It is plain that as "all in Christ shall be made alive," and that God "hath appointed a day in which He will judge the world," the spirits of all men are preserved between death and resurrection. They could not rise from the dead without this. Those who have died in the Lord, we are assured in Scripture, come with Him. Hence, when the Lord brings His saints with Him, He comes also for those who are "alive and remain at His coming," and then they are caught up together with "the resurrected dead." What a grand meeting this will be! And now so over.

I believe that all the righteous dead are now looking forward with joy to the near approach of the resurrection, and that the Lord Jesus will bring them with Him. O glorious and glorious company! And they will all be arrayed in glorious bodies which the power of Christ will provide for the living saints are transfigured. The angels will bring them together, and when all are marshalled—not one Christian left behind—all will triumphantly ascend to meet the heavenly Saviour. Who does not say,

"O my God, shall I be there?"

There to see its grandeur and to feel its power. There to see the Master, the holy angels and the company of the redeemed.

The translation of the saints to meet the Lord in the air—a subject upon which there is no controversy. We are assured of it by the words of St. Paul, "the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." This is a promise which is close at hand, for I believe that many Christians now living will partake of this rapture, hear the heavens ring with the shouts of angels, and triumphantly ascend to meet the Saviour. This is so near that we are like men standing on the railway platform, with tickets in our possession, and waiting with expectation for the train.

OUR HOPE.

I have something more to say of this approaching event, for I have felt "the powers of the world to come." Like some other Christians, the words concerning the Lord have been fulfilled in my case: "He shall baptise you with the Holy Ghost and with fire"—heavenly fire. But if my readers permit, let me also say, that so far as I can learn, it pleased the Lord to give me this baptism in a degree greater than to others, and beyond my ability to describe. That is to say, I have been more than once baptised with the Spirit; which, falling upon me like a sea of glory, ran down to my feet. I say, then, that I know something of the power and the glory which will be experienced by the people of God when they ascend to meet the Lord. I could say more. Let me, however, add that I have always understood my mission.

But in respect to those unprepared, there is a dark side to this picture. Cowper, the poet, when he saw his sinful state, dreamt that he was walking in a large building like Westminster Abbey, and whilst proceeding to a place which attracted him by its beauty and music, the door was closed against him with an awful bang which shook the building and filled his heart with grief. How well can we imagine, now that the waiting time of Divine forbearance is ending, that angels are standing with their hands on the door of mercy ready to close it with a concussion which will shake the heavens and darken the skies. I have no language to describe such a scene, but I feel that most of those now living must see that day.

The question we have all to ask is, do I believe on the Lord Jesus Christ with my heart unto righteousness? Am I seeking salvation by faith in His death for my sins? Am I daily praying for His Holy Spirit? Do I read and love His words? Am I, like Him, doing all the good I can, keeping His commandments, and loving His appearing? Do I believe "that the Lord laid upon Him the iniquity of us all," mine not excepted? If we can answer these questions in the affirmative, then we can believe our Lord's words, "Verily verily, I say unto you, He that heareth My words, and believeth on Him that sent Me, has everlasting life, and shall not come into condemnation, but is passed from death unto life."

Our Lord comes to receive His resurrected and quickened saints, who ascend to meet Him, and then in His presence they

receive rewards and appointments in connection with His kingdom. That there will be ranks and grades amongst glorified saints is the testimony of all Scripture. The Lord spoke of those who would rule over ten cities, and others whose authority would be over five. On another occasion He spoke of one who should be recompensed at the resurrection of the just. He commended His followers to lay up treasures in heaven. St. Paul taught the doctrine of grades of glory, saying " whatsoever a man soweth, that shall he reap." Many will reap the reward of a life of service to the Lord. The dying thief was gloriously saved, but we cannot think that he will have the same degree of glory as St. Paul, who faithfully preached Christ in the midst of hardships and sufferings for thirty years. The nobility of heaven differ in rank, and amongst angels there are principalities, powers, and dominions, for all are not equally honored, though all are equally blessed. " Behold, I come quickly," says the Lord, " and My reward is with Me to give every man according as his work shall be." But we must remember that he that is faithful in little things stands equal in merit to him who is faithful in great things. Hence the poor widow who threw two mites—which was all she had to live on—into the treasury-box won the admiration of the Lord, for He specially " called unto Him His disciples," and commented on her surrender of everything she possessed for God. My eyes fill with tears when I read of such things, and I feel sure that in this case two mites won a beautiful crown, which this " poor widow " will receive in " that day " of which I am now writing. If, then, our rewards come from One who is so illustrious in His wisdom, His loving grace, and His minute observation, we have cause for great rejoicing when He recognises all our work.

WORDS OF FAITH AND HOPE.*

" **T**HE Lord hath been mindful of us: He will bless us: He will bless the house of Israel." These words of long ago I place in the hands of your meditation to-day. This is a memorial day. We look back on the way the Lord has led us. The entry of the first Protestant bishop

* From an address given January 21, 1896, by the Rev. Alfred Oates, Vicar of Christ Church, Warc.

into Jerusalem, the consecration of a church on Mount Zion, are tokens that "the Lord has been mindful of us." The welcome assurance that "Jews were never so accessible to missionaries as at the present time," the fact frequently stated that, in view of the resources employed, there is a larger proportion of conversions from Judaism to Christianity than of heathen to Christianity, affords a happy evidence that "the Lord has blessed the house of Israel." Not excitingly dare we use these words. The work has not progressed according to the longing desire of this committee, and of the Christian friends of the Jew. Blindness still darkens the eye. Hindrances to faith are not cleared from the path. The vintage is small. The great awakening is not yet. All we can say is, "The Lord hath been mindful of us."

But, hope is on the wing. We look forward to-day. In faith we venture to assert, "He will bless us; He will bless the house of Israel." The year has opened seriously, if not gloomily. Storms and complications abound. In this room difficult questions will have to be discussed. There are many Jews in Turkey; and Turkish policy is dark and dubious. There is much anti-Semitism on the continent; and this must intensify Jewish animosity against all that is Christian.

I regard this work of winning the Jew to the faith of Christ as the most difficult of all Christian mission work. It is not easy for any Christian to understand a Jew; it is no more easy for any Jew to understand a Christian. Centuries of oppression and of active persecution cannot be ignored. The iron entered the soul. The rancour must have become a very blood-poisoning. Besides, there is so much that is good and true in the religion of the Jews. "They have Moses and the prophets." Their's is the religion of Elijah and Isaiah. It is the religion which looks for the Messiah; and which teaches "to do justly, to love mercy and to walk humbly with God,"—the religion of the 23rd and of the 103rd Psalms; and which of us expects to get beyond those Psalms if only the light of Christ's love shines through them? The Jew possesses a noble temple of truth; the top stone only is wanting. He does not see this want. How shall he be made to see it? Who is sufficient for this? Lord, wilt *Thou* not "bless the house of Israel?"

There is a dead-weight of prejudice to be overcome. What

OUR HOPE.

27

is task is this! Even Christ did not break down this wall of separation between Himself and the Scribes and Pharisees. St. Paul, whose "heart's desire and prayer" was "God for Israel that they might be saved, was constrained to "turn to the Gentiles." To the end St. Peter could not wholly shake off his Jewish preferences, and he is known as the Apostle of the Circumcision. When giants fall, who shall hope to succeed? There is only one way of overcoming prejudice, and that is by loving it down. This is a slow process: more than one generation is needed to accomplish this in its national aspect.

When prejudice yields in the heart of a Jew, it is still difficult to awaken a spirit of interest and inquiry concerning the faith of Christ. In heathen lands, people will often listen. But "the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed."

If interest is awakened, what careful, skilled instruction is needed in order to bring the enquirer to decision! What knowledge of the Old Testament Scriptures is required, what appreciation of the Jewish standpoint, and what understanding of the Jewish interpretation! It is still as it was when Jesus of Nazareth overtook two Jews on the way to Emmaus, and "expounded to them in all the Scriptures the things concerning Himself."

Moreover, there are not frequent opportunities of dealing with Jews in large numbers. Individual intercourse is the chief channel of approach. It is like as when Nicodemus came to Jesus by night; or, as when the woman of Samaria came to draw water; or, as when the Ethiopian proselyte was sitting in his chariot. The Jew still comes by night, or is met at some place of work, or is induced to discuss some passage of Scripture in the railway car. Here the example of Christ is peculiarly encouraging and helpful. Never man spoke as Christ spoke. His addresses to crowds were wonderful. But when were his very choicest, sweetest, most loving words uttered? Was it not to individual men and women? Was ever the way of salvation more clearly and simply revealed than to Nicodemus? Was ever conviction of sin brought home more skilfully, more tenderly to a human heart than to the solitary woman of Samaria? When did our Lord reveal His Messiahship more plainly than to the man born blind? To whom was His pre-

OUR HOPE.

diction of the resurrection most directly and unmistakably made known? It was to a lonely mourner whose brother had just died. What He Himself did so lovingly, He will enable His servants to do in a measure. Oh! the joy of saving one soul, and of winning one life to truth. It is the joy of the shepherd who leaves the ninety-nine sheep in the wilderness and goeth after that which is lost until he find it; and, when he hath found it, he layeth it on his shoulders rejoicing. The greater the difficulty the greater the joy. Always difficulties are to be overcome, never to be turned away from. When "all Israel shall be saved," the joy bells of heaven will ring; and the church on earth will clap its hands, and sing, "Now is come salvation." To-day we take our stand on the promise, "The Lord hath been mindful of us: He will bless us; He will bless the house of Israel."

"THE HOLY PEOPLE."

Dan. 8: 24; 12: 7.

By JAMES E. MATHIESON.

GOD'S design for Israel was not that they should become a teeming population such as we see to-day in China or India. "Ye were the fewest of all peoples," said Moses (Deut. 7: 7), and whilst it is true that down in Egypt they "became a nation great, mighty and populous" (Deut. 26: 5), and in accord with God's promise to Abraham, his seed according to the flesh should be "as the dust of the earth" (Gen. 13: 16) and his spiritual seed "as the stars of heaven" (Gen. 15: 5) for multitude, a promise in process of fulfillment if we could reckon up all his posterity through Ishmael and through Isaac for more than a hundred generations past, yet at no given time has Israel been one of the most numerous peoples of the earth.

Nor was God's design for Israel that they should become one of the great world powers, called into existence by the unscrupulous lust for dominion which characterised the rise and progress and supremacy of the Assyrian and Roman empires—men "wading through slaughter to a throne" and trampling upon all human rights. Neither was God's purpose that they should become foremost of the nations by pre-eminence in art, and

OUR HOPE.

1 29

make to themselves a name as painters or builders as did the Greeks and Egyptians. Nor yet that they should become great and prosperous like ancient Tyre or modern Britain as adventurous navigators and merchantmen, abounding in wealth and luxury; for whilst ages of shameful oppression have forced the descendants of Jacob to resort to tricks of trade and to the running devices which are the inevitable results of cruel rule, yet we are assured that in the great coming age of Israel's deliverance and peace under her rightful King, "the trafficker shall no more be in the house of the Lord" (Zech. 14: 21).

No, God's glorious purpose for Israel from the beginning was this, "Thou art an holy people unto the Lord thy God" (Deut. 14: 2, 21). As one has said,—'A destiny of holiness was imposed upon Israel; holy judgments if they did not conform to the law of their existence; resulting in a holy remnant purified by repeated judgments; and Isaiah's favorite, oft-repeated title for Jehovah is "the Holy One of Israel."

'A moment's consideration in the light of this truth is sufficient to vindicate God's dealings with Israel in inflicting upon them long ages of exile and permitting them to suffer the horrible persecutions which disfigure the history of Christendom. "Behold," says St. Paul (Rom. 11: 22), "the goodness and severity of God;" goodness to all the miraculous deliverances and abounding prosperity of the nation from Egypt until their exile: severity unexampled in the world's history, and oh, so long enduring! Why this terrible correction of a people called and chosen of God as Israel alone has been called? The answer is plain. Just because they were so exalted in place and privilege, just because they were designed to be God's peculiar and holy people in the midst of all other peoples, but fell from their high estate and despised their holy calling, so must Jehovah render unto them "double for all their sins" (Isa. 40: 2; Jer. 16: 18), and cure them thoroughly of their backslidings into idolatry and their adopting the evil ways of the nations around.

But will God fail of His purpose to have a holy people in the earth? Will Satan continue to triumph in his seeming defeat of God's blessed design, "this people have I formed for myself; they shall show forth my praise?" (Isa. 43: 21.) It would be sheer unbelief to acquiesce in the mournful conclusion that a holy people in the earth is an impossibility. We who look for the

OUR HOPE.

' awe-inspiring but most blessed and glorious moment when "the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God"* (1 Thess. 4: 16; 1 Cor. 15: 52), when the living believers will be changed into the likeness of Christ, and the dead shall be raised incorruptible—we anticipate assuredly the transformation of all the saints of God into a company who shall be "faultless before the throne of God" (Rev. 14: 5). And may I here remark that, in my humble judgment, that wonderful transformation will far transcend in marvelous change into beauty of holiness anything ever witnessed or experienced in our present condition from lowest sinnerhood to highest saintsship. And if God's glorious power can accomplish this wonder for His saints who are to dwell with Christ in the heavens, cannot that same power effect a similar change in recovered and restored Israel, when Christ shall at length sit upon the throne of His father David in Jerusalem?

And, indeed, God has decreed it. To those who believe in the literal truth of His holy word and that He will accomplish all His good pleasure, there is no setting aside of such promises as these, "Thy people also shall be all righteous" (Isa. 60: 21); "They shall call them the holy people" (Isa. 62: 12); or this wonderful and suggestive word (Isa. 65: 24), "It shall come to pass, that before they call, I will answer; and while they are yet speaking I will hear." For whilst it is true that for his blood-bought church in this age, "God is able to do exceeding abundantly above all that we ask or think" (Eph. 3: 20), and the history of the church is full of gracious experience of the overflowing love of God and His answers to believing prayer, yet I venture to think that immediate answers to prayer are not the rule but the exception; that there is often the discipline which tests our faith in long waiting for the desired answers, and this because our petitions are mingled with desires not altogether in accord with the will and holiness of God. But a perfectly holy people will have no mingled motives, no desires which are not accordant with the mind of Christ, no modification to-morrow of the requests offered up

* Why this three-fold summons? the shout of the Lord Himself, the archangel's voice and the trump of God? will these three sounds reach three different companies of the redeemed—the living believers, the dead in Christ (i. e., members of His body), and the Old Testament saints, and which of the calls is appropriate to each?

OUR HOPE.

31

to-day because of a clearer perception of what is most honoring to God. In an age and in a land where "holiness unto the Lord" will even be upon the belts or bridles of the horses; when "every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts" (Zech. 14: 20, 21); when "the remnant of Israel shall not do iniquity, nor speak lies" (Zeph. 3: 13); when cometh to pass the prophecy, "The King of Israel, even the Lord, is in the midst of thee; thou shalt not see any more" (Zeph. 3: 15), and the closing word of Ezekiel, "The name of the city from that day shall be, The Lord is there" (Ezek. 48: 35); when these promises shall be fulfilled, as fulfilled they must be, with as exact literality as were fulfilled the promises concerning our Lord's first coming, then will there appear on earth not only a faultlessly holy Ruler, Prince of Peace and King of Righteousness, but a holy people to surround Him, who shall accomplish His pleasure and become His witnesses unto the ends of the earth. If minute and probably unnoticed promises lay imbedded in the Psalms and Prophets concerning the virgin mother of our Lord, His birth place at Bethlehem, His flight into Egypt, His home in Nazareth, His ministry in Galilee, His riding into Jerusalem on an ass, His thirst upon the cross, the parting of His garments by the soldiers; if we rest our faith in the Christ who has come, upon these and similar verifications of His mission to Israel and the formation of His church, can we set aside as figures of speech or as utterances to be "spiritualized" for the comfort of believers, the unfulfilled and carefully detailed prophecies concerning His glorious future for Israel? Is not this to handle the Word of God deceitfully" (1 Cor. 4: 2), instead of rightly dividing the Word of truth, and God is a God of truth. St. Paul said to Agrippa, "Why should it be thought a thing incredible with you that God should raise the dead? and the goodly fellowship of the prophets might well ask the Christians of this age, why deem it impossible for Jehovah to raise up from the degraded and ruined race of Israel a people who shall live before him in the beauty of holiness? and further we may add, how could the Holy One of Israel dwell among them in visible presence, were Israel not only "all saved" (Rom. 11: 28), but all wholly walking in the light of God.—From "Trusting and Tailing."

JEWISH NOTES AND SIGNS OF THE TIMES.

Few facts connected with modern Jerusalem are more interesting than the discovery recently made, that the prophecies recorded in Jeremiah and Zechariah are being fulfilled before our eyes. In Jer. 31: 38, we read, "Behold, the days come, saith the Lord, that the city shall be built to the Lord, from the tower of Hananeel unto the gate of the corner." In Zech. 4: 10 we read that it shall extend on one side "from the tower of Hananeel unto the king's wine-presses, and men shall dwell in it," etc.

Now the tower of Hananeel was hitherto supposed to be on the east side of the city; but in digging for the foundation of a new hotel, on the west side of the city, they have come upon the evidences of the tower of Hananeel! A line drawn from this point takes us almost due north to a considerable distance, the king's wine-presses being between the tombs of the Kings and the tombs of the Judges. This is just the direction in which the buildings of the new city are now being erected; so that before our eyes the fulfillment of this prophecy is commencing. Those who wish to pursue this study can do so, for the further new boundaries are given in those prophecies.—*Things to Come.*

The following is part of a report of a Christian Pastor of New York City:—

"Over two years ago a young Hebrew of intelligence, whose mother was wealthy, was requested by some Jews to go and break up the services of a Christian Hebrew mission. The preacher read from Isa. 53: and other prophecies concerning Christ. The young man thought within himself, 'That is our Bible, why do you not take the Christian Bible, the New Testament!' While listening to the presentation of the fulfillment of the prophecies by the Saviour, the young Hebrew was convicted and soon after converted. He was discharged by his employer, who was a Jew, and persecuted by his people. He was disinherited by his mother, and suffered from destitution, but continued faithful. He came to our church, was baptized some ten months since, and his consistent Christian life convinced his Hebrew people that what he said was true, and that he had found the Messiah. Some four weeks since a young, intelligent

OUR HOPE.

33

friend to whom he had explained the fulfilment of the prophecies by the Saviour came to our meetings and, prostrating himself on the carpet, with his face between his hands and resting on the cushion of the kneeling step of the altar, commenced praying: 'O God of Abraham, Isaac and Jacob, please reveal to me the Messiah. If He has come, please let me know it,' and in earnest, agonising prayer he continued pleading. As he rose he put his hand upon his breast, exclaiming, 'I have a peace I never had before.'

We have several cases like the above on record. How often it occurred that Hebrews came to our services trying to break up the meeting, and quite often they succeeded. Some of these men, however, came again and have become believers in the Lord Jesus. Surely, the Spirit of God is breathing upon the dry bones of the house of Israel.

Here Theodor Ippeo, a Jew, has been appointed consul at Jerusalem by the Austria-Hungarian government. This is the first time a Jew has ever represented a European power as consul.

The venerable Rabbi Lichtenstein of Hungary has lately issued a new pamphlet containing a very loving appeal to his brethren. He sent us a copy and we have translated part of it for the "Tiqveth," the original being written in good German. God bless this aged servant in Buda-Pesth.

 REPORT OF THE WORK.

OUR preaching services have been better attended during the last month than ever before, except during the winter of two years ago. The attendance Saturday morning has about doubled. We have held an after-meeting almost every Saturday afternoon, lasting from thirty to forty-five minutes. Many questions were asked decently and in order, and we had many a blessed opportunity to bring the truth still more home to the hearts. One orthodox, old Jew got up and said one afternoon: "I believe Jesus is the Messiah and Redeemer of the Gentiles. You need such a Messiah, because your forefathers were idolators; but we Jews need no Saviour,

we know God already; we pray to Him for many generations back—no, Jesus is good for the Gentiles, to lead them to God, but we do not need Him." Our answer silenced his remarks, and we have seen the man in all our services since.

One afternoon we preached a sermon on the brazen serpent lifted up in the wilderness, a type of the Messiah. In giving our own testimony about the healing power of the lifted-up Son of Man, a wonderful calm came over the people, and we felt the presence of the Lord. We preached several sermons on Balaam and his prophecies which were followed by the closest attention. We have made no special efforts to secure large gatherings, nor have we any attractions to offer—these large and blessed meetings at this time of the year when other missions close, can only be attributed to the work of God the Holy Spirit.

Dr. Zackhausen has commenced speaking in Russian at 209 Madison Street. Many of our neighbors are Russian Jews. He has had several good and appreciative audiences, and it is hoped that in this way some may hear of the Christ who would not hear of Him otherwise. This is, to our knowledge, the only Christian preaching service in Russian in this country.

Many Jews called on us in our office. The majority came for advice in temporal affairs, or desiring relief, which we often cannot give; but some came for spiritual wants.

AN ENCOURAGING INCIDENT.

Several months ago we received a request from one of the city jails to send a Hebrew New Testament, Tracts and Christian literature in Yargon to an imprisoned Jew. We sent one of our assistants there, and he found an intelligent Hebrew who very gratefully accepted the Testament and other reading matter. Now only a few days ago this Hebrew man called on Mr. Gaebelefn. This is the conversation which took place: "You were kind enough to send me the *Brith hachadoshe*' (New Testament) and papers to the prison. A false friend deceived me in some business matter, and I was innocently put in prison till it became clear that I was innocent, and so I became free. But I praise God for permitting it. I have found Jesus the Messiah in prison while reading your books. I had never heard of Him before. A Christian man then in jail, who

knows of you, sent for it and spoke to me first. Oh, I praise the Lord and the Messiah for letting me go to prison!" We asked him questions and have no doubt that he is a genuine case. We have praised the Lord with him.

EXPERIENCES IN THE SOUTH.

Our dear Bro. Mark Levy just returned from a nine months' missionary tour through the Southern States. We were not able to pay him a salary, but the Lord has graciously opened the way for him from city to city. He reports great interest in Israel everywhere among the Gentile Christians. He speaks of some of his experiences in the following:—

"One Friday night I attended a Synagogue in company with a Presbyterian minister, who for several months had been granted its use during the building of his own place of worship. The Rabbi delivered a temperate address from the Jewish standpoint, against the efforts of missionaries. The next morning I attended the service again. At its close I sent in my card to the Rabbi, who, however, received me very discourteously, whereupon I told him I should retire unless he treated me becomingly, which caused him to modify his manner. During our conversation he implied that a Jew who believed in Jesus as the Messiah is either a rogue or a fool; and furthermore he said that a young Jew who was baptised during my stay was lacking in mental capacity. I thereupon asked him whether the Christian minister who had been granted the use of his pulpit was also a fool. "No," he answered. "Then," said I, "why should a Jew be a fool and a Gentile not a fool for believing the same thing after studying the same Scriptures?"

In another city I was informed the Rabbi would welcome me. He likewise received me discourteously. Upon rising to leave I declined to give him my hand upon the plea that he had acted ungentlemanly. He followed me to the door and said, "If I have acted discourteously I beg your pardon." I then offered him my hand and on his invitation returned to the house. We resumed our conversation and were engaged in an interesting discussion with Scriptures in hand when disturbed by another visitor. Upon leaving he asked me to call again.

These Rabbis were obeying a natural impulse to doubt the

honesty of a Jewish brother who professes to believe in Jesus Messiah, but the assertion of a gentle and firm insistence of becoming respected on the part of the believer is wise and beneficial alike to them and the cause of Christ.

"At B—— I had the pleasure of meeting a dear Jewish brother, who made a public profession in our Lord Jesus about two years ago during the visit of Mr. Moody. It is pleasing to know that his employers, who are Jews, continue him in their service. In the same city, during my visit, a young German Jew of good education, employed in one of the leading stores, made a public profession in the Messiah, and was baptized under the following circumstances: On his arrival from Germany several months ago he was handed a New Testament at the landing stage in New York, which he put in his pocket. One day he entered a church to hear the singing. Thereupon he became interested in Christianity and commenced reading the said New Testament and accepted Jesus."

NOTES OF OUR WORK.

L. B., one of our assistants, during the last two years, has become a student in Mr. Moody's Biblical Institute in Chicago. He writes of being greatly blessed in the College.

Dear Bro. Rosenzweig sends us regularly encouraging letters of his work in the city of Warsaw. Bro. Stroeter, who is visiting him, will have, no doubt, to relate much of interest of that city and the Hope of Israel Movement there.

Volume IV. of the *Tiqveh Israel*, our Jargon Monthly, has been commenced with June. We had 3,000 copies printed. A number of Jews in the city and from other cities have asked us for back numbers of the journal. An edition of 3,000 copies is much too small for a city like New York. Nearly half of the 3,000, however, have been sent out of the city.

Through a mistake in our last report Bro. Mark Levy was made to appear as receiving a salary as our representative. We desire to correct this and state that during his trip south he received no financial aid from us. We take pleasure to recommend again our dear brother to all Christian friends.

Publications

OF THE

Hope of Israel Mission.

FOR SALE AT
209 Madison St., New York.

1. IN ENGLISH:

Our Hope. A monthly devoted to the study of Prophecy and Messianic Judaism. \$1.00 a year; \$1.25 to foreign countries.

God's Purposes in this Age. A tract for the times. Price, 15 cts.; \$1.25 a dozen.

2. IN GERMAN.

Unsere Hoffnung. A monthly devoted to Prophecy and the Hope of Israel. Price, \$1.00 a year.

Die Vermissten. From the English ("The Missing Ones"). Price, 5 cts. \$4.00 a hundred.

Die Hoffnung Israels. By A. C. Gebelein. Price, 5 cts. \$4.00 a hundred.

Kommt der Herr, wenn wir sterben? By E. F. Stroeter. Price, 5 cts. \$4.00 a hundred.

3. IN YARQON (YIDDISH).

Tipeth Israel. A twelve-page monthly. Price, 35 cts. per year.

Ben Elohim (The Son of God). Price, 2 cts.; \$1.50 a hundred.

Toleloth Yeshua Hameshiach (Genealogy of Jesus). Price, 2 cts. \$1.50 a hundred.

Jerusalem. Illustrated. Price, 3 cts.; \$4.00 a hundred.

OUR HOPE.

A CHRISTIAN MONTHLY DEVOTED TO THE STUDY OF PROPHECY AND ORGAN OF THE HOPE OF ISRAEL MOVEMENT.

1 Tim. 1: 1. "The Lord Jesus Christ, which is our hope."
ישוע המשיח תקוותי

ERNST F. STROETER, Editor, }
ARNO C. GAEBELEIN, Associate Editor, } 209 Madison St., N.Y.

Entered at the New York Post Office, June, 1896, as Second-class Matter.

Published in Connection with and by the Hope of Israel Mission to the Jews.

A. C. GAEBELEIN, SUPERINTENDENT.
E. F. STROETER, SECRETARY.

CONTENTS.

Editorial Notes.....	37
Mr. Stroeter's Work in Europe.....	37
The Jewish New Year.....	40
The Feast of Tabernacles.....	43
Our Wandering Jewish Brethren. By A. C. Gaebelcin.....	46
Creation's Deliverance (concluded).....	48
Jesus Entering Jerusalem as King. By Mrs. Geo. C. Needham.....	53
The Great Commission and "Beginning at Jerusalem.".....	57
Jewish Notes of Interest.....	60
A Jewish Christ.....	64
Our Lord's Silence.....	66
The Secret of Well-pleasing. By Rev. Andrew Murray.....	68
Report of this Work.....	70
Notes of Our Mission.....	73

OUR HOPE.

*A CHRISTIAN MONTHLY DEVOTED TO THE STUDY OF
PROPHECY AND ORGAN OF THE HOPE
OF ISRAEL MOVEMENT.*

Annual Subscription,	-	\$1.00.
To Foreign Countries,	-	1.25.

LIBERAL COMMISSION TO AGENTS.

All communications, business or editorial, to be addressed to

OUR HOPE,
309 MADISON ST., NEW YORK CITY.

THE HOPE OF ISRAEL MISSION TO THE JEWS.

A. C. GAEBELKIN, SUPERINTENDENT,
E. F. STROETER, SECRETARY.

MEETINGS.

Preaching to the Jews, every Saturday, 10.30 A. M., and 2.30 P. M., in the Allen Memorial Church, 91 Rivington Street, near Orchard.

German Gospel Service, Sunday afternoon, 4 o'clock, same place.

Preaching every Sunday evening 8.00, in 209 Madison Street.

German Services every Monday and Thursday evening at 8 o'clock, at 209 Madison Street.

Contributions should be sent to REV. A. C. GAEBELKIN, or to E. F. STROETER, at 209 Madison Street, New York. Please make all checks or drafts payable to "Hope of Israel," our banking name. To every donor we send a numbered receipt.

Our accounts are audited every three months.

Copies of our Annual Report will be gladly furnished free on application.

OUR HOPE.

Vol. III.

AUGUST, 1896.

No. 2.

EDITORIAL NOTES.

IN STUDYING our list of subscribers we find that 436 have not yet renewed their subscription for the new volume, while a large number have not paid for the last volume. If our friends will send us the small sum which is due to us, they will do us a great favor, and will help towards enlarging **OUR HOPE**. Please study the labels, and let us hear from you as soon as possible.

WE ARE sure that the short account of Bro. Stroeter's trip and work in Europe in this number will be read with much interest. Bro. Stroeter expects to sail from Southampton Aug. 18th.

PASTOR OTTO STOCKMAYER'S excellent work, "The Bride of the Lamb," has been issued by us in book form: It is in the German language. We are ready to fill orders now. Price, 30 cents a copy. We know the book will be very helpful to those who love His appearing.

MR. STROETER'S WORK IN EUROPE.

IN OUR last issue we only stated the fact that the Lord has opened many doors for Bro. Stroeter in Europe. We will now place a few of the blessed experiences our brother has had so far before our readers. We will quote from some of his letters addressed to us. In Basle, Switzerland, he attended the annual conference of the M. E. Church. He says:

"The proceedings of this conference filled me with admiration for these earnest, simple-hearted brethren. There is an

excellent brotherly spirit manifest in everything. At the love-feast on Sunday afternoon I had the first opportunity of speaking; then again on Sunday night. On Monday morning I spoke half-an-hour to the conference. The result is that I have received and accepted enough invitations to completely fill this and the following week. Yesterday I called on Mr. Fisher Serrasin. He received me very kindly, and inquired after you also. From him I went to Dr. Henian. It was a joy and a delight to meet this dear servant of the Lord. Never have I found any theologian who so fully and heartily appreciates and indorses our position. He thanked me for calling, and he regretted exceedingly that last year he was away when you called."

Bro. Stroeter addressed two weeks later the anniversary meeting of the Jewish Mission Society of Basle. About one thousand persons were present. After having worked for a week in Switzerland Bro. Stroeter writes:

"And now I can only write, Bless the Lord, oh my soul! He has greatly owed and prospered me in all my ways, and I am fully persuaded that it was of him that I extended my visit to Switzerland beyond my first plans. The reception I find everywhere, without an exception, on the part of the brethren and the people is a revelation to me. There is an openness of heart and mind here to receive the truths we love and preach that I have not found anywhere else in a like degree, except, perhaps, at some of our Bible conferences in America. But our best congregations do not begin to compare with these in their appreciation and understanding of the Scriptures. I cannot describe the joy I have in presenting Israel's claim to these dear simple-hearted children of God. I know that hundreds of earnest and devout prayers will go up from them, and follow us in all our work in Israel. The Lord has given me a wide open door. If I could only visit more than one place each day. But it is haying time, and meetings during the day are entirely out of the question. This I much regret, but it cannot be helped."

In all places the people gave their offerings to the Hope of Israel movement without being asked, and, indeed, they did very well.

In Winterthur Bro. Stroeter met Pastor O. Stockmayer, and

OUR HOPE.

39

had a blessed conference with him. In Zurich he met another dear servant of the Lord—Bro. Marcus Hausser. In Southern Germany meetings were all well attended. In several places Hebrews attended the services, and listened attentively; some thanked him, and gave offerings to our work.

We cannot follow our brother to all places. No doubt, he will give his impressions and leadings in some future issues of *OUR HOPE*. Yet we must give some extracts of his letter from Lodz, in Poland:

"I am here in Lodz at the house of Pastor O. Bro. Rosenzweig is seated in an arm-chair, reading 'Unsere Hoffnung,' while I am writing to you. He sends his love and cordial greetings to you. He followed me here on the early train this morning. I came last night from Warsaw. This morning I stood in the same narrow and high pulpit, where you preached to this congregation last year. The Lord gave me great liberty, and blessedly owned His Word. This evening at 7.30 I am to preach again; also to-morrow (Monday) night. During the day we shall visit both Jews and Christians.

"What a harvest field there is in this Poland! Would that we could have an hundred Rosenzweigs here. I have been very much impressed with the thorough and earnest work for the Lord which our brother is doing here. Yesterday afternoon there came to his house some fifteen or sixteen earnest and inquiring men, some white with age, others younger; some hearty believers in Christ, others yet seeking earnestly to find Him. There was an excellent spirit prevailing; no disputing, but a real desire to know the truth. R. shows much wisdom and tact in dealing with these men, though his natural temper is very impetuous. The Lord is using him greatly, I have no doubt. He has to be very careful, of course, and to go very slow.

"I had quite an experience with my passport. They made me sign and swear to a declaration that I was not an Israelite,—at the American consulate! For this I had to pay M. 14.00. Then they sent me with this statement to the Russian consulate. There I paid M. 9.45 more for the visum, and I was done. The passport was sent to me promptly two hours later. At the frontier there was not the least trouble; an officer boarded the car, and took all the passports; then we passed

OUR HOPE.

through the custom which was very light and with little delay; then we sat in the waiting room, and after we had boarded our train for Warsaw, the officer passed through all the cars again, and had the passports in a file alphabetically arranged; each one gave his name, and received his paper, and so we were admitted into the Czar's dominion.

"On the train from Leipzig to Berlin the Lord at the last minute sent a young American Jew from St. Louis to me into the coupe, who was a friend of my young Warrenton friend that saw me off. So we were introduced. His name is Lichtenstein. His father, so he told me, was a very orthodox Jew, and had brought him up in the same way. He studies music in L. We soon were warmly discussing the Jewish question, and he fairly hung on my lips as I described to him from the Scriptures what I believed to be the solution of the Jewish problem. He was most deeply moved, and thanked me afterwards most heartily for what I had told him. He promised also to read God's Word. He is a very fine intelligent young man. May God bless him and the word of truth I could speak to him,

"Graf Prökler, to whom Pastor Stockmayer had given me a letter of introduction, received me very cordially. He asked me the same evening to speak to a circle of Christian students which he is gathering around himself Thursday evenings. He also will arrange meetings for me on my return together with the other brethren.

 THE JEWISH NEW YEAR.

THE TALMUD (tract Rosh hashanah) states that there are four New Year days among the Jews, namely: 1. The first day of the month Nisan is the New Year from which the reign of Jewish kings was reckoned, and by which the festivals are regulated. 2. The first day of the month Elul is the New Year for paying tithes for cattle. 3. The first day of the month Tishri is the New Year, when the sabbatical year and the jubilee begin. 4. The first day of the month Shebat is the New Year for paying tithes of the fruit of trees.

By "The Jewish New Year," however, is to be understood the first day of Tishri, which the rabbis consider as the month

OUR HOPE.

41

in which God created the world, and on which the Jewish Calendar is based, and marriage and other Jewish contracts are dated. It falls this year on September 19. In the Scriptures it is called the Feast of Trumpets (Num 29: 1-6; Lev. 23: 24), and it differed only from the other feasts of the new moon by its being a day of rest and holy convocation, and by the great solemnity of the blowing of the trumpets in order to prepare Israel for the Day of Atonement on the ensuing tenth day. It is now considered by the Jews as a day of judgment, when all are judged in the courts of heaven. Tradition teaches that on New Year's day three books are opened: one for the Rishaim Gemurim (hardened sinners); another for the Zadikim Gemurim (perfectly righteous); and a third for the Benonim (the middle class), who are moderately righteous and moderately wicked. The perfectly righteous are at once inscribed to life, the perfectly wicked are likewise at once inscribed to death, and for the middle class a period of ten days, *i. e.* to the Day of Atonement, is given during which they should repent. Hence these days are called "the ten days of repentance." Hence also it is the custom among the Jews to send New Year's cards with the words on them in Hebrew, "May you be written for a good year," and to salute each other with the same words when they return from the synagogue on New Year's eve. The response is "Gam attah." "May you have the same."

This good wish is further symbolically expressed at the family table, upon which a dish of new honey, with the honey-comb, must always be present. The master of the house, after having sanctified the feast by saying the Kiddush, *i. e.*, the prayer of sanctification over a cup of wine, of which each member of the family drinks—and after the washing of hands and sitting down at table, takes an apple and divides it, and then everyone dips it in honey and says: "Shanah tobha umethuka." (A good and sweet year). There must be no vinegar or anything sour on the table, for acids are symbolic of misfortune or hostility.

The next day, that is, on Rosh hashanah (New Year's Day), there is a long and solemn service in the synagogue. It is remarkable that the lesson for this day is the history of the birth of Isaac, and for the second day of the feast, the offering

up of Isaac. The reason is, because that offering is considered as conferring merits on the Jews, and the blowing of the trumpet, by means of a ram's horn, brings the merits of Isaac before God very appealingly. It requires a skilful person with a strong chest to blow this horn. As many as thirty different sounds, some of them broken or with a peculiar shrill, must be produced. It is thought that Satan is then accusing Israel before God, and this noise is in order to confound him. This prayer is offered before the blowing of the horn: "May it please Thee, O God of our fathers, that the various sounds which we issue to-day by means of this horn may be woven upon the veil (before Thee) through the Angel Turtiel, even as Thou hast accepted through Elijah of blessed memory, and Jesus the Prince of the (divine) countenance, the Prince Metatron, and extend Thy full mercy upon us." When the blowing is finished, the congregation say with a loud voice, "Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance," (Ps. 39: 15.) In the second part of the service, called Musaph, God is with great awe and bitterness of heart addressed, as writing down and sealing the fate of every creature, amid the trembling angels that surround the judgment-seat, while the great trumpet is sounded. He is compared to a shepherd, who lets his flock pass by under his shepherd's club, counts them, and consigns them to their fate. Then follows this description, the recital of which causes the whole congregation to burst into tears and wailing.

"On the first day of the year it is inscribed, and on the Day of Atonement it is sealed and determined how many shall pass away and how many shall be born; who shall live and who shall die; who shall finish his allotted term, and who not; who is to perish by fire and who by water; who by the sword and who by wild beasts; who by hunger and who by thirst; who by earthquakes and who by the plague; who by strangling and who by being stoned; who shall be at rest and who shall be wandering; who shall remain at peace and who shall be disturbed; who shall have enjoyment and who shall be chastised; who shall become poor and who become rich; who shall be humbled and who exalted." But immediately after this solemn recitation the congregation proclaim aloud the remedy: "Repentance,

prayer and righteousness remove the evil decree." Upon the word repentance is written in every prayer-book the word "fastings;" upon the word prayer is written the word "loud prayer;" and upon the word righteousness is written "righteousness is obtained by alms-giving."

On the second day of the New Year is the ceremony called Tashlich. The Jews go after the meal to a river and shake over it the skirts of their garments, and empty their pockets, which may contain some pieces of bread, etc., over the water. They do this to symbolize the promise in Micah 7: 19, "He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea."

THE FEAST OF TABERNACLES.

THE third great Jewish festival is the Feast of Tabernacles, also called, the "Feast of Ingathering," and the "Feast of the Lord" (Lev. 23: 34, 39; Num. 29: 12). It begins on the fifteenth of the seventh month, or Tishri, and lasts seven days, with two additional days called *Hoshanah Rabbah* (Great Salvation) and *Simchath Torah* (Gladness concerning the Law). This feast was to be commemorative of God's guidance of the people of Israel through the desert, when they dwelt in booths, and when He also condescended to dwell in a tabernacle in their midst. Secondly, it was to be a harvest thanksgiving festival, consequently, Israel could not have kept it during the forty years in the desert. These booths are erected soon after the Day of Atonement, and decorated, when it is possible, according to the law, with boughs of goodly trees, branches of palm trees, and willows of the brook, or generally with flowers.

There is a whole book in the Talmud called *Sucah* (Tabernacle), which treats of the dimensions of these booths. They must not be higher than twenty yards, nor lower than ten cubits; must have at least three walls, and afford sufficient shade, because it is written: "And there shall be a tabernacle for a shadow in the day time from the heat; and for a place of refuge, and for a covert from storm and from rain" (Isa. 4: 6). The rubric of the orthodox prayer-book orders the Jew, after

coming from the synagogue to place himself within the door of the tabernacle and say: "Enter, ye heavenly, saintly guests; enter, ye heavenly, saintly fathers, to sit in the shadow of faith in the upper shadow of the Holy One; blessed be He, who is to take up Abraham, and with Him Isaac and Jacob, and Moses and Aaron, Joseph and David!" This is repeated with some variations throughout the seven days. As the command, "Ye shall dwell in booths seven days," cannot literally be kept in these climates, and in the season of rain and cold weather, for the booths have no roofs, the Jews are content only to have their meals in them, although some of the more strict Jews sleep in them. The roof, as seen in the illustration, is so made that it can be lifted up and opened, and the ceiling is like a lattice window from which delicious fruit hang down. The whole is highly emblematical and typifies the time when the earth will again be a paradise, when the ingathering of all nations into the Redeemer's kingdom shall take place, and when all the nations shall celebrate the feast of the Tabernacles in Jerusalem: "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of hosts, and to keep the Feast of Tabernacles." (Zech. 14: 16.)

The next morning, the fifteenth day of Tishri, a man may be seen going from house to house, wherever Jews dwell, with a palm-branch (*Lulebh*) and with a citron (*Ethrog*) in his hands.

Each individual must say a blessing over these, and then proceed to the synagogue with them, and pious Jews do not take their breakfast till this is done. This takes place every day till the seventh. The eighth day, *Hoshanah Rabbah*, is considered as particularly solemn, for on that day each Jew's fate for the year, which was inscribed on New Year's Day and sealed on the Day of Atonement, is issued to him by means of a ticket. This is the popular conception, but the day itself and all its ceremonies symbolize the final victory of the kingdom of God, and of righteousness over the kingdom of Satan and wickedness. All assemble in the synagogue, and each one has a *Hoshanah*. This consists of five green willow-branches tied together. At a certain part of the service the *Lulebh* is waved towards the four quarters of the earth, and up and down, and

OUR HOPE.

49

when the hymn is sung, which begins with the words, "The voice of Him that bringeth good tidings," every Jew takes the desk before him with the *Hoshannah* till all the leaves are beaten off. In that prayer God is asked to send salvation, to proclaim the great Hosannah for the sake of him who went up to heaven and was lifted up like the angels of fire. This may mean Elijah, but in the very next clause, it is said: "For the sake of him who is as a high priest among the *Erelim* (angels) of fire," and further on it is said, "The voice of him bringeth good tidings who comes with myriads of companies to stand on the Mount of Olives." This shows that the Messiah, through whom alone the final victory will be achieved, is undoubtedly meant.

The same idea is prominently brought out on the ninth day, *Simchat Torah* (rejoicings concerning the Law). This is probably a modern tradition. The rejoicings and the illuminations took place in ancient time on the eighth day, the "last" and "great" day of the feast, when Jesus stood and cried, saying, "If any man thirst, let him come unto Me and drink." It was also called, "The feast of drawing of water," for a peculiar ceremony was then performed. A golden pitcher containing three *logs* was filled at the fountain of Silqam and brought through the water-gate of the Temple, while the Levites sounded with their trumpets, a blast, a long note and a blast. The priest, who bore the water, then went up by the ascent of the altar and poured it out in a silver bowl, and wine into another, and then poured both upon the altar, when the rejoicing commenced which continued till late at night. This joy still characterizes the last day of the feast. On the evening of the eighth day all the boys come to the Synagogue provided with banners. Then *Hagsfoth* take place, i. e., copies of the *Torah* are taken out of the ark, and carried in procession around the reading desk (*Almenor*) seven times in imitation of the priests going around the walls of Jericho seven times at the command of Joshua. Rabbi Bechai says that is in order that the wall of Edom (Rome) may fall down (*Cad. Haktemach*, p. 51). The next morning every male, young and old, is called up to read the Law according to their order. First those who are Cohens, then those who are Levites, and then the common Israelites. But how is it possible? By a simple device the *Tulith*, or pray-

OUR HOPE.

ing shawi, is spread over a large number, and the reader reads a few verses in their hearing. Women are left out, although the Law expressly commands that on the Feast of Tabernacles the Word of God should be read before men and women and children. And Ezra did so. There is one beautiful custom, however, on that day. The portion of Scripture read is first the last chapter of the Pentateuch, and then the first chapter, to signify that there must be no pause in the reading of God's Word. Then the day is devoted to rejoicings and to visiting. Wine is not poured as of old upon the altar, but is drunk instead.

Israel is yet waiting for the final victory and the truest and purest joy.



OUR WANDERING JEWISH BRETHREN.

BY A. C. GAEBELEIN.

DURING the four years of our work among God's ancient people, we have seen in our meetings thousands and thousands of Jewish faces, the great majority of them we see no more to-day. Some came only for a few times, others for weeks and months when we missed their faces who had become familiar to us, though we knew not their names. Some may have discontinued their visits for different reasons, yet the larger number moved away from the city, some going West, others returning to Eastern Europe. We have come in personal touch with probably a hundred or more Hebrews whose names are known to us and who confessed to us their faith in the Lord Jesus Christ, and were in hearty sympathy with our principles, yet where are they to-day? Some stopped here for weeks and attended regularly all our services. Then came a time when we missed them, later we received letters from these believing brethren from distant cities. We knew a number of them who were with us two and three years ago, and who are to-day in London, Warsaw, Kishineff, Odessa, Wilna, Stanislaus, and other Eastern Cities. Others we lost completely, we do not know their present residence. While in Russia, the writer met with Hebrews, who had attended his services in 98 Rivington Street, N. Y., in Loda, Minsk and Gomel, and they

OUR HOPE.

47

were thankful for our ministry. It is certainly of the Lord who permits this scattering of Jewish believers. Oh, for many more of our Jewish brethren who believe in the Messiah and are filled with the Spirit to return from this city to Russia, Galicia and Romania! We just relate a case of one of these wandering brethren. Four years ago a Hebrew arrived here from Jerusalem and professed faith in Jesus. Bro. D. had left his son a boy of fourteen years of age in Jerusalem. He got enough money together and sent for him. His son arrived being also a believer. A year later the father went to Odessa, where he has friends and wrote us from there, he is still living there. His son I. D. went a few months after the departure of his father to London. He had lost his work here, and found good employment there, also corresponding with us from London. A year ago he surprised us one day by making his appearance at 209 Madison Street. He stopped a few weeks in the city worshipping with us. Then he wrote from Hartford, Conn., having obtained work there. A few months later he came to New York City, with another intelligent young Hebrew. They started together for Denver, Col., but did not get beyond St. Louis. Now comes again a letter from him dated Hartford, Conn. The letter speaks for itself. Here it is:

Rev. A. C. Gaebelain:

Dear Sir.—"I struck bad luck in St. Louis. I was there in the time of the cyclone and, thank the Lord, I was not injured at all. Gov. Balkeley of Connecticut, brought me back to Hartford, and I am working, thank the Lord. I am thinking of going back to Jerusalem next year. But I should very much like to ask you to write to Mr. K. and find out what he thinks about it. I had a letter from my father, saying that he thinks of coming back to the United States. Will you please forward all my mail to Hartford. Nothing more at present, hoping that you and all your family are in good health.

Yours in Christ,

I. D.

Hartford Conn.

OUR HOPE. CREATION'S DELIVERANCE.

(Concluded.)

AND what its present attitude? Agony and expectation. It groans and it waits. The apostle uses a bold personification. Agony, because it is the victim of vanity, and plagued with the curse of men's sin. Expectation, because subjected, not willingly, and conscious, as it were, of something within itself worthy of redemption. "The whole creation groaneth and travaileth in pain together until now." It is a common distress. It waits for millennial glory when all its groans will cease, its sighs be hushed, and its chains be broken. Sometimes, indeed, a smile plays upon its cheek, as on a somnambulist's face, while memory goes back to paradisaical innocence, when, as Pullock says:

"The wolf dwell with the lamb,
The leopard with the ox, in looks of love,
The tiger and the scaly crocodile,
Together met, at Gambia's palmy wave."

But it is only momentary. Patches of sunshine here and there, but then come clouds and the dark thunderstorm, the cyclone, the angry tempest on the sea, the tidal wave, the sirocco, hard inclemency, pestilence stalking at noonday, famine, fear and death. Her features wear a solemn look even in her serene hours. If night is nature's sleep, it is also nature's sigh. It was more than poetical genius that made Goethe and Schlegel both say that the starry canopy puts on the aspect of loneliness and bereavement. There is a solemnity in the nightfall when the tall mountains, draped in dark shadows, seem to come down from their pride and kneel for prayer, as heaven hangs out its lights for evening worship. Old mother earth, wrapped in the patch-work of torn and soiled garments, is weary and in bondage. She groans. Too long her energies have been plied in vain. Too long her bosom has been made the graveyard of her children, over whose tombs even the flowers grow sick and die. Too long unnumbered calamities beset her. The sun seems tired of shining on so many sin-stricken souls, and plague-smitten bodies, and the night winds moan over cities crowded with luxury and guilt, ensanguined battle-fields, dens of corruption, and cemeteries piled with the dead. The glazed eye of

OUR HOPE.

• 49

the dumb brute as he falls exhausted on your streets is a speechless prayer for pity. The dead dog, faithful and true, is a silent appeal for compassion. Poverty and crime, hunger and nakedness and cold, distress and misery, where shall they find relief? The very plants, dissatisfied with their fading frailty, languish back to the ground as if in despair. Thistles and thorns too long. From every department of Nature, Nature's groaning ascends, begging for redemption. And she groans not alone. "We, too, who have the first fruits of the Spirit, even we, ourselves, groan within ourselves," burdened with sin, smitten with the same vanity in all our effort, that makes Necessity a petitioner with us at the throne of grace. Sin within us, sin without us, vanities of head and heart, bereavements, afflictions, losses, crosses, wounds, pangs, and griefs, multiply the accents of complaint from day to day. And how often is our groaning too deep for expression!

But Nature "waits," as do all who believe. Her out-looking face is an off-looking face, turned away from every direction but one. Her waiting is watching, her watching is waiting, and both waiting and watching are watching and waiting "in hope." And what is her hope? Heaven? Yes, but heaven on earth, and earth made heaven. It is her own deliverance she seeks—the complete reversal of her vanity and subjection, her complete emancipation from the bondage of corruption. The figure in the text is impressive, more so than Longfellow's *Evangeline*. It is that of some one in a posture of intense anxiety, in which, as in *glucetrical* act, the expectant stands gazing, with bent body, outstretched neck, and strained vision, her eyes all beclouded with grief, watching with supreme interest some object in the distance on which her heart and hope are set. So Nature, in pain, yet looks with unflinching gaze into the future, her mournful eyes dazzled with the gleam of the uncoming glories of the restitution of all things; amazed and wondering as she looks at the rising transfiguration of her own form into more than primeval loveliness and perfection. It is a vision that inspires her with courage. And equal to the intensity of her hope is her generous effort, even now while in anguish, to realize her destiny. Your diamond from the mine is common charcoal wrought up to translucent splendor by her own unaided force while under the curse. What will she not

OUR HOPE.

do when the curse is removed? Your *cross rose* so beautiful is a rude flower from the hedge, that culture has charmed to another than itself. Your crystals and pearls and gems and silver and gold are shining dust and glorified slime. Your costliest marble is common earth, manufactured by Nature's hands. I could tell you of the help science has brought, and the auguries she gives of still greater wonders. But what tongue can describe the splendor of that result when the Deliverer Himself shall come to "make all things new," and Nature, straining no more in painful gaze, shall experience her own resurrection, and the life of Christ, mingling with all her forces, shall wake her to immortal beauty and glory,—when every effort she has made during all her long travail shall be seen to have been but a prophecy of coming redemption from all her woes, and of recompense from all her toil.

"It is not, then, a poet's dream,
And idle vaunt of song—
Such as beneath the moon's east gleam
On vacant fancies throng—
Which bids us see in heaven and earth,
In all things fair around,
Strong yearnings for a new blest birth
With matchless glories crowned."

The *time* when Nature's expectation will be realized is the date of the event at which Nature stands gazing while looking at her own transformation. It is called the "Adoption," and this is immediately explained to mean "the Redemption of the Body." It is also called "the apocalypse of the *sons of God*,"—in our English Version, their "manifestation." On that event Creation's "hope" is staked. Believers look for their own apocalypse with that of Nature. Nature looks for her own apocalypse with that of the sons of God. Believers first and Nature next in the redemption; even as man was first and Nature next in the fall. Absorbing event! It is the time of the first resurrection when the "blessed and holy" are awaked to share with Christ the royalties of the coming kingdom on earth. Whatever deliverance God's children attain to, then, as to their bodies, Nature attains to the same, for "Creation itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God." The resurrection-life of Christ,

OUR HOPE

51

that penetrates the bodies of believers, shall penetrate the planet. Then begins the planet's "regeneration." It is when "adoption and inheritance are united—when Christ proclaims us as welcome. "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world"—an inheritance of glory "reserved in heaven," at present in the counsel of God, but "ready to be revealed at the last day"—kept back just now, but soon to be apocalypted. Adopted, indeed, all believers have been from the first moment of their spiritual life, when their filiation began. Yet it was only an adoption in mystery, not in maturity. But raised from the dead, and openly acknowledged before the world, the mystery of their concealment is exchanged for the maturity of their manifestation, and their adoption is complete with the resurrection of their bodies, redeemed from frailty and the corruption of the grave. Receiving their heritage, then, in maturity, they are able to receive their "adoption" in the same sense, becoming a visible priestly royalty on earth, the "purchased possession." They "shine," then, "as the sun in the Kingdom of their Father." Their inheritance is an "inheritance of the saints in light." They are "apocalypted," at the "Appearing and Kingdom of Christ." They are the "children of the kingdom," just because they are the "children of the resurrection," and invested with spiritual bodies, as was Christ at His own resurrection, are "equal to the angels." Their glory is complete. Their estate is in possession.

Into this "liberty of the glory of the children of God" Nature finds admission. Subjection to vanity and the bondage of corruption are gone. Set free and reinvigorated by supernatural power, the earth will spontaneously yield her increase. The animal world will be in harmony with itself. "The wolf and the lamb shall lie down together." The vegetable world will put on beauty richer than the rose of Sharon; riches surpassing what Eden knew. Blessed will be the condition of the Bride, the redeemed Church, gathered around her Lord. Her God will be to her an everlasting light. Blessed the nations that walk in the light of the holy city, and bring their glory and honor into it. The clear gleam of Zion's brightness shall attract their admiring gaze, more lustrous than the Shekinah when it shone in the tabernacle or temple of old. A deluge of

OUR HOPE.

the knowledge of the glory of the Lord, under the Spirit's power, shall cover the earth as the waters do the sea. Mountains and valleys will echo with the Redeemer's joy. The planet, clothed in her Sabbath dress, and adorned with innocence and purity, shall beam again as first she did when angels sang for joy, and "the whole creation," strung and tuned for sweetest harmonies, like an Æolian harp, will breathe its heavenly music, Christ first, Christ middle, Christ last, Christ all in all, on every string. Such are some of the things in bright reversion for all believers and the whole creation—blessing for the curse, life for death, plenitude for vanity, satisfaction for hope, liberty for bondage, the throne for the grave, and, for corruption, glory. It is no fancy sketch. It is a reality beyond what eye has seen, or ear heard, or man's heart conceived, but which the Spirit of God has revealed in the Scriptures. It is this hope that is the Church's hope, the hope of Christ's "Appearing and Kingdom," the "hope of the resurrection," which Paul calls "the hope of the righteousness by faith," the righteousness he has celebrated so much in this epistle. The early martyr Church lived with this glorious hope abiding full in its face.

Paul tells us we are "saved in hope," one of the most beautiful expressions of the Bible. "In hope." What is it? Faith always terminates on the Word of God. Hope always terminates on the good thing promised in that Word. One on the Word, the casket; the other on the thing in it, the jewel. If faith is the foundation, or substructure, of things hoped for, the evidence or clinching demonstration of things not seen, then hope is the superstructure reared upon words believed, the anticipation of realities not yet possessed. Invisible is our salvation as yet. It is still in mystery. Invisible is our inheritance also. Working from within outward, from concealment to manifestation, from mystery to maturity, from spirit to body, and from body to planet, all that we possess of salvation to-day is its first degree within, and unseen. It is a hidden life with God. But we are saved "in hope." The second degree is realized at death, when our sanctification is complete, and our souls pass to the glory of heaven, while our flesh yet rests "in hope;" the spirit above still waiting for its final mansion. The last degree of salvation is at the second coming of Christ, the

OUR HOPE.

33

resurrection of our bodies. Then, hope dissolves into fruition, and the believer's long waiting into eternal satisfaction. Mystery of mysteries, the bloom and flower of all mysteries, the life of God, first of all in His incarnate Son, next in all the sons of God, and efflorescent, next, beyond expression, in the glory of "the whole creation!" Miracle of miracles, the flesh and blood of Christ restores to us eternal life! By His death and resurrection, God, the indissoluble bond of everlasting life is made to interpenetrate and dwell in all believers, and gleam in all creation "A. M. E.!" Materiality is not destroyed. The carnal conquered, sanctified, set free and glorified, redeemed humanity, like Christ's, crowns and disdems the whole! And as the glorified body of Christ is the perfection of spirit, so the last and highest degree of the life of God, in all the sons of God, will be their perfect likeness to the Son of God Himself. It is the limit of the Spirit's power. It is our "hope." It is God's utmost invention! What a dignity now! What a reward then! Born heirs of destruction we were; born heirs of God we are! and to a kingdom of glory everlasting! "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God? Therefore, the world knoweth us not, because it knew Him not. Loved ones, now are we the sons of God; and it doth not yet appear what we shall be, but we know that when He shall appear, we shall be like Him, for we shall see Him as He is. And every man that hath this hope in him, purifieth himself even as He (Christ) is pure."

JESUS ENTERING JERUSALEM AS KING.

Luke 19: 37-48.

BY MRS. GEO. C. NEEDEHAM.

THE scene before us is highly anti-typical. This conspicuous incident was in direct fulfillment of the prediction; "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee. He is just, and having salvation; lowly, and riding upon an ass, and upon a colt, the foal of an ass." Zech. 9: 9.

It behoved Christ to accomplish all that was written in the

OUR HOPE.

law, and the prophets, and the Psalms concerning Him. Luke 24: 44, 46. Hitherto Jesus had discouraged all public demonstration on His behalf. Repeatedly He had cautioned those whose grateful hearts were eager to publish His fame abroad, to "tell no man" of His deeds. But on this occasion He took an altogether different course, and Himself suggested the method by which royal honours were to be paid to Him. He yielded with supreme satisfaction to the Hosannas of the multitude; declaring to those who sought to rebuke the demonstration, "If these should hold their peace, the stones would immediately cry out." Never before during His humble ministry had Jesus assumed any kingly title. But now, six days before He suffered, in the month Nisan, to exact fulfillment of important landmarks detailed in the book of Daniel, concerning Messiah the Prince, we find Him formally and triumphantly entering the city which was shortly to reject Him.

This entry into Jerusalem was a remarkable era in the earthly life of the Son of God. It was to constitute a point of measurement in Jewish date which was of intensest concern to the Jewish nation. Upon it hung His rejection and their condemnation. Jewish time, reckoned on a scale of sevens, was divided into three great cycles, of four hundred and ninety years each. From the exodus out of Egypt to the finishing of Solomon's Temple, deducting one-hundred and thirty-one years of servitude to seven nations, wherein God took an account of the national history, was one complete cycle. From the dedication to the rebuilding of the Temple, deducting the seventy years captivity in Babylon, was another full cycle. The third and last, which began with the command in Dan. 9: 23, "to restore and to build Jerusalem," was that important cycle during which, at its sixty-ninth period, or *keplade*, John Baptist's ministry should usher in Messiah the Prince.

It was an important event in sealing the condemnation of the Jews. Whatever grounds, fancied or willful, the learned doctors of the law had, for hitherto disputing the Messiahship, this literal fulfillment of prophetic time and circumstance left them without a remnant of excuse for their malicious unbelief.

It had further been prophesied, "There shall be nothing for Him." Dan. 9: 26. This signified He was to be rejected, and His kingdom delayed, and the royal acclamation then

granted Him would only be a brief and sudden triumph. The same lips perchance which sawningly saluted the King of the Jews, in a few days would mockingly demand. "Let Christ the King of Israel descend now from the cross, that we may see and believe." Mark 15: 32.

"But Jewish perversity could only delay, but not frustrate the ultimate purpose of the Lord God. He never entered Jerusalem as a *reigning* King. This He awaits Him. The decree have gone forth: "He shall reign over the house of Jacob forever." "I shall set My King upon My holy hill of Zion." Luke 1: 33; Psa. 2: 6.

Four lines of beautiful meditation center about this incident.

1. Fellow-helpers with Jesus. The triumphal procession could not be a success without the assistance of the disciples. As they had been with their Master in His humility, so they must be sharers in His glory. 2 Cor. 2: 14; 2 Tim. 2: 12.

2. Jesus needs men's property. We must tell men of the needs of our Saviour's kingdom, and He promises we shall have success in obtaining it. Acts 4: 34.

3. Jesus knows everything. He saw the end of His course from the beginning. He gave directions where to find the colt. He knew men's thoughts. He knows our thoughts and our secret deeds. John 2: 25; 6: 64. By and by God will judge these secrets of men by this same all-knowing Christ. Rom. 2: 16.

4. Some day the glory of Jesus will be made public. So it was then. For a long time previously He wrought privately. Thus He is patient and hidden now, and men think they can deride and disbelieve Him, and He will never rise up, and appear to vindicate His rights. His earthly triumph was short-lived. Five days later the sullen multitude cried out, "Away with Him! Crucify Him!" But it shall not be so at His second entrance into Jerusalem. Then He shall come to die no more. Hosts of angels shall attend Him. Myriads of transfigured saints shall form His retinue. He shall not ride upon a feeble colt, but a fiery war horse. Apalling majesty shall accompany that grand procession, that last pageant of the ages, that day of the eternal conquest of Him whose banners shall be blessed with the legend, "King of Kings and Lord of Lords." Shall we be among His admirers or His enemies then? 2 Thes. 11 7-10.

OUR HOPE.

Whatever the Lord has need of, let us rejoice to put at His disposal.

Two animals were used in the procession—the colt and its mother; the ass was probably led, and the colt willingly following after. No animal, even among the heathen, was ever taken for sacred purposes, if it had been under the yoke or put to any domestic or agricultural use. Num. 19: 2. These beasts were no doubt borrowed for Jesus, not begged. Descriptions of such animals can be read: Job 39: 5-8; Judges 8: 10; 1 Kings 22: 34. As the horse stands for war, so the ass for peace in Scripture.

Hosanna means, "Save now, we beseech thee." Ps. 118: 25, 26; 2 Sam. 14: 5; 2 Kings 6: 16.

Let us be sure that we are not like the "multitude," who thought they were followers of Jesus during His popularity, but soon after deserted Him when His misfortunes came.

If we reject Jesus now, we may be sure the day will come when, as to the Jew, His salvation shall be "hid from our eyes."

Let us try to make public the name and work of Christ as did His disciples. Their hosannas called the attention of all Jerusalem to Him. It was a testimony to condemn, if it did not convert, the nation.

Jesus wept in the midst of His honors. He wept for the people who were soon to slay Him. Grace will take all desire for revenge out of our lives, and make us compassionate like Him. The higher we stand on a isodscape the farther we can see. The higher we rise morally the wider and tenderer becomes our vision of men's frailties. As man Jesus put forth no rights of retaliation. That prerogative belongs solely to His Godhead.

Moral ignorance is blameworthy. Israel did know the day of her visitation. Most men now know far more about their sins and the Saviour than they are willing to give heed to.



OUR HOPE.

57

THE GREAT COMMISSION AND "BEGINNING AT JERUSALEM."

ON the evening of His resurrection our Lord appeared to the eleven apostles and other disciples in Jerusalem, and having opened their understanding that they might understand the Scriptures, He concluded: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24: 46-49).

This commission was afterwards repeated in a somewhat different form, at some period during the forty days between the resurrection and the ascension, to the apostles in Galilee, as we read in Matt. 28: 16-20. "Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him, they worshipped Him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world." It is probable that this interview was not with the eleven disciples alone, for it is said, "some doubted," which could hardly have been the case with any of the eleven at this stage; and therefore it is most likely identical with that recorded by St. Paul in 1. Cor. 15: 6, "He was seen of above five hundred brethren at once," the majority of whom were *Galilean* followers of our Lord, because on the Day of Pentecost His followers in Jerusalem amounted to about 120 only (Acts 1: 15).

The great commission—the evangelization of the world—was given to all His disciples, and not merely to the eleven. And it is the work of the church in this dispensation to bring Christ to all mankind, although she does not expect to bring all mankind to Christ.

And in this work the Jews—the ancient and chosen people of

God—are not to be overlooked. "All nations" does not exclude them, whilst "beginning at Jerusalem" distinctly include them. We propose to dwell upon these words, "*Beginning at Jerusalem*," as they form, so to speak, the charter of society. They are the first in place and importance in the "marching orders" given by the risen and ascended Lord to His Church.

1. It is not denied that these words may have a figurative meaning—whilst we insist on their *literal* meaning. To take the former first: It is sometimes said that the words, "Beginning at Jerusalem," mean something like "Charity begins at home." That we ought not to neglect the home, the parish, our particular town, and our own country. We are not at all disposed to question this interpretation, and willingly concede that it is right that our first efforts should begin as near home as possible, whilst they should not stop there. We must look abroad, even "to *all* nations."

2. We now come to the literal interpretation of "Beginning at Jerusalem," and this we assert to be threefold.

(a). It received a *literal* fulfilment in the first year of the Church, even on the first *day* of the Church. The disciples actually commenced preaching "at Jerusalem." In Acts 2: 38, we read that St. Peter said to Jews in Jerusalem on the Day of Pentecost, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins," which is almost word for word the same as "repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem" (Luke 24: 47). What an example is this of the mercy of God, that the first proclamation of the Gospel should be made to the very people who were guilty of the death of Christ! What a beautiful illustration of the assertion that our God will "abundantly pardon!" God did not cast away His people when they crucified His Son. The proof is found in the fact that after the preaching of St. Peter on one day 3,000 Jews were baptized in Jerusalem in the name of Jesus Christ. Again in Acts 4: 4, we read: "Many of them which heard the Word believed, and the number of the men was about 3,000. (If *men* is restricted to males, then the number must have been very considerably larger.) In 5: 14, we are told, "Believers were the more added to the Lord, *multitudes* both of

OUR HOPE

99

men and women;" and yet again in 6: 7. "The number of disciples multiplied in Jerusalem greatly; and a great company of priests were obedient to the faith."

Thus far the Gospel had been preached "at Jerusalem" only. God had not cast away His people then. He has not done so since.

(b). If we understand by "Jerusalem" the Jews generally, as we are justified in doing from the words in Matt. 23: 37, the command, "Beginning at Jerusalem," or "*from Jerusalem*" (which is the more grammatical rendering), was further *literally* fulfilled by the disciples always preaching the Gospel "to the Jew first" wherever they found him. This is abundantly evident from the Acts of the Apostles. To take the example of St. Paul only, who was chosen to bear the name of Christ "before the Gentiles, and kings, and the children of Israel" (Acts 9: 15). Into whatever city he entered, whether Antioch in Pisidia (17: 14), Thessalonica (18: 2), Athens (17: 17), Corinth (18: 4), or Rome (28: 17), he made it his invariable practice to preach the Gospel "to the Jew first." By his words to the unbelieving Jews of Antioch, "It was *necessary* that the word of God should *first* have been spoken to you" (13: 46), he showed that he understood "beginning at Jerusalem" to mean "begin at the Jews wherever they are." His subsequent words, "Seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles" (14: 15) referred to the Jews in *that city only*, and not to the Jews anywhere else; for in the very next place which he visited—Iconium—we again find him in the Jewish synagogue (14: 1) and so preaching, that "a great multitude, both of the Jews and also of the Greeks believed." In view of what happened here and afterwards, it is an amazing thing that the Apostle's words, "Lo, we turn to the Gentiles" should ever have been contorted into signifying that the Gospel was henceforth to be preached exclusively to them!

To Christians of to-day our Lord's command, "Beginning at Jerusalem," has the same *literal* meaning as it had to St. Paul, namely, that the Gospel is to be preached to "*the Jew first.*" It teaches us that in all our missionary enterprise the ancient people of God are to have the foremost attention.

(c). Once more—the command, "Beginning at Jerusalem," can be, and *is being literally* fulfilled in the present day. There

are at least 40,000 Jews in the Holy City and its suburbs. They outnumber every other nationality; and if cities may be judged by the number of their inhabitants, Jerusalem is once again a Jewish city.—*Jewish Missionary Intelligence*.

JEWISH NOTES OF INTEREST.

During the years 1854-1864 the Rothschilds advanced £112,000,000 to the great countries of Europe, and £1,000,000 more to the smaller countries.

There is a very interesting community of Malabar Jews in the town of Cochin, Southern India. There are no less than eight synagogues among them, and an interesting mission work has been carried on for some time by the Church Missionary Society.

Kafir Jews. *The Cape Times of South Africa* says: A very interesting field for research for ethnologists is opened by a statement with reference to some of the inhabitants of the Low Country. It is mentioned as a piece of information not generally known that there are two or three small tribes of Kafir Jews dwelling under the Chief Magato. These people have the complexion and hair of the ordinary Kafir, but are distinguished by a very decided Semitic cast of countenance, and they preserve most of the Jewish rites and ceremonies. They are described as a most industrious people who keep themselves isolated from the neighboring tribes, and who never leave the country, though a love of the soil is anything but a characteristic of the Hebrew as he has emerged from the centuries of persecution. The Hebrews who took possession of the land flowing with milk and honey, however, were a pastoral and agricultural people; and these alleged Kafir representatives of the race exhibit, therefore, the original type.

ANTISEMITISM IN EUROPE.—Hatred of the Jew has gained a very strong hold. In a leading review a writer traces—in a somewhat exaggerated but suggestive fashion—the reason for this race hatred. He shows that the Jew is chiefly a financier, living on the labor of others, and largely accountable for the

OUR HOPE.

61

gambling transactions of the various Stock Exchanges of Europe. The wealth produced by European daring, skill and labor in Europe and Africa largely goes to enrich certain selfish, speculative members of the Jewish race, who have no knowledge of or reverence for the revealed will of God, and nothing in common with the religious and patriotic members of their own race. The writer's conclusion is that the Jew should work out his destiny on the soil of Palestine, in a Jewish State, leaving other lands to their own native inhabitants. This is significant as showing how rapidly we are drawing near in accepted thought to the historical fulfillment of prophecy.

A recently returned traveller writes that about 130 square miles of land in Palestine has passed into the possession of the Jews, for agricultural purposes, in the last twenty-five years.

WANDERING TRIBES.—A correspondent in the *Jewish Chronicle* gives some interesting facts respecting the wandering tribes of Jews in the Soudan. He says: "From personal observation and information supplied me by Arab traders and others during a recent journey in the regions referred to I venture to state that every principal city in the Soudan, from Omdurman to Wadelai, contains a settlement of Jews of more or less importance. At Massowah, Suakio, Kassala, Berber and Dongola Jews are to be found. A flourishing community of Jews existed at Khartoum before it was destroyed. Father Ohrwalder does not forget to mention the ingenious device by which the present Mahdi, the Khalifa Abdulla, to obviate the possibility of revolt, obtained a quantity of firearms in the hands of the natives. He decreed that any person at Omdurman found after a given time in possession of a gun would be punished by having his right hand and left foot cut off. At the same time he empowered two Jews to exercise the monopoly of purchasing rifles. Naturally every one in possession of a rifle hastened to dispose of it to the authorized agents. In a short time 1,000 Remingtons were purchased by the Jews. These were afterwards ordered to be delivered to the Beit el Mal (public Treasury), and as a reward for their industry the unfortunate Jews were chained, cast into a loathsome prison,

OUR HOPE.

and kept there for several months, besides having to pay a considerable sum of money. Though not allowed to settle in Timbuctoo, it is a known fact that in every oasis of importance in the Sahara, from Laghouat to the Niger, there is a community of Jews. That the Jews of Southern Morocco should be the first to enter the Holy City will not occasion surprise to anyone acquainted with the perseverance and indomitable courage of these Israelite Highlanders of the upper Atlas."

THE COLONIZATION scheme of the late Baron Hirsch in the Argentine Republic is a grand failure. We have met several Jews in New York who came from South America, and reported the sad condition of these colonists. Eight hundred Jews are to return from there to Russia in the near future. The colonization in Palestine is very successful.

LOVERS OF ZION.—The Chovevi Zion Association is a society of members animated, as the title-word signifies, by a love for Zion, and in aid of the funds of the 27th tent of it (or the B'Nei Zion Association) a concert with an interval of speech-making was given in April at the Shoreditch Town Hall, East London. Mr. Holman Hunt, R.A., was the principal speaker. The Chovevi Zion Society, however, does not go quite so far as does the eminent Royal Academician who for so many years set up his easel in the Holy Land. It may be said that the society is composed of branches established in different parts of the country and in Australia; but there are kindred associations in Europe and America, and in the main the aims kept in view by all are (1) to assist in the colonization of Palestine by Jews, (2) to revive the "national idea in Israel," and (3) to diffuse the knowledge of Hebrew as a living language. They state that the old ideas as to the unsuitability of Palestine for successful colonization, and the unfitness of the Jew to become an agriculturist, have now happily been proved baseless, and that colonies of Jews are rapidly rising up to bear testimony to the untruth of these old ingrained fallacies. "In the freedom vouchsafed to us in this blessed country," they say, "Jews are often apt to forget the fact that we are a nation, and that there is a great national future for our race in the land that is bidden to all the world, but that is our in-

OUR HOPE.

63

alienable heritage." With regard to the Chovevi Zion Society, it is claimed that by the assistance which it gives towards the founding of new colonies of Jews in Palestine, and also by the fact that it is now about to take over an entire colony at a very considerable cost, it is doing a noble work towards building up a Jewish peasant proprietary, and redeeming Israel from the standing reproach that they are only a nation of bucksters and barterers. "In the great task of regeneration that is going on," we are told, "the Chovevi Zion is taking the lead, and it behooves all Jews to lend a hand in the work of bringing the Jews back to agricultural pursuits, and opening up a more happy era for our race. In all times Jews have looked towards Palestine with reverence and hope."

The full sympathy of Mr. Holman Hunt with the central idea of this scheme has been made public for some time, and he was loudly cheered when he entered the Town Hall—so much applauded, in fact, that a gentleman who held the platform was compelled to leave a comic recitation unfinished. Col. A. E. Goldamid, who is the chief of the Chovevi Zion Association, sent a letter of sympathy and regret at enforced absence, and the next letter was from Father Ignatius, who also sent his apologies, enclosing his guinea subscription; he wrote very cordially, and signed himself, "Yours truly in love for Jerusalem, Ignatius." After these communications, Mr. J. Prag, the vice-chief and chairman of the evening, introduced Mr. Holman Hunt as a true lover of Zion, and one who had shown his sympathy by a series of famous works. The ex-chief at the same time frankly told the meeting that Mr. Hunt was prepared to go further than the Chovevi Zion Association. In commencing the reading of what proved to be a lengthy and to a great extent academic address, Mr. Hunt reminded the audience that they were quite to understand that the views he expressed were his own private opinions, and not those of the B'Nei Zion Association. He was strong in his denunciation of the Armenian atrocities and the infamies of Turkish misrule, and referred to a letter published earlier in the year in the *Jewish Chronicle* as a general statement of his profound sympathy with the movement. As to Palestine and Syria he asks for nothing short of absolute release from the Turk, whether as sovereign or suzerain, and he drew upon his own

OUR HOPE.

experience in the Holy Land for assurance that Jews will make good agriculturists and artisans. He quoted largely from the Old Testament prophecies, and from the gospel passages that refer to a refounding of the kingdom, and argued that there was no more idea of proselytizing, when a Christian like himself joined in such a scheme as this, than there was in the conduct of the Exploration Society. His practical conclusions were that the children of Judah must offer the Sultan full value for their country, and tell him plainly that if he refuses, he must take the consequences. His suggested plan for taking over the country is the formation of a council of bankers of known repute to manage finances; the presentation of a memorial to the Queen, praying her, as Sovereign of this realm and Empress of India, to give the purpose the benefit of her august countenance and favour; and a public announcement throughout Palestine that all officers should be guaranteed their appointments or salaries on condition that no case of bribery was brought against them. For himself, the life that remained to him must be devoted to his professional work. Personally he could take no active part in the movement, but he asked whether the British people who made a noble sacrifice to liberate the slave—with all the attendant consequences—would not now take up the noble object of buying Syria, and presenting it to the Jews. The chairman, in the name of the Society, warmly thanked Mr. Holman Hunt for this new proof of his love for "our people," and remarked that the members might profitably think over what they have heard at their leisure, and, perhaps, find some day that much of what had been foreshadowed was actually realized.—*From a London Exchange.*

 A JEWISH CHRIST.

I KNEW in Rome a sculptor named Ezekiel, a name which sufficiently marks his nationality, and in his studio I saw a figure of Christ that he had chiselled. It was the only Jewish Christ I ever saw reproduced in either of the sister arts.

"I am glad," said I to the artist, "to see that you have sculptured your Christ like that. You have made it a Jewish Christ."

OUR HOPE.

63

"Yes," he replied, "I have made Christ a Jew. Was He not of our people, born in our land?"

"True," I replied, "but it is the first Jewish Christ that I have ever seen."

"I have half a mind to send it to Bismarck," said the sculptor, "and to ask him if he will suffer one Jew to be in Germany."

This was some years ago, when the anti-Semitic rage was at its height there. It is strange how unheeding of the realities artists have always been. In all the thousands and thousands of holy families one sees in the galleries of Europe there is never one that bears any of the characteristics of the Jewish race. They are Spanish, Italian, French, or blue-eyed Flemish, according to the nationality of the painter, but never Jewish. Has no one ever thought of what the holy family really was, and what must have been the features of Joseph and Mary?"
—*Chronicles of the Sid* (New York: Fleming H. Revell Company).

OUR LORD'S SILENCE.

THE Holy Spirit is careful to inform us that the Son of God answered not the accusations of the chief priests and scribes, when He stood on trial for His life. Seven hundred years before His birth it was announced through the prophet, with the accuracy of history, "He was oppressed, and He was afflicted; yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth," Isa. 53: 7.

At the close of His ministry of mercy He was dragged before the high priest, who "arose, and said unto Him, Answerest Thou nothing? What is it which these witness against Thee? But Jesus held His peace," Matt. 26: 62, 63. It is true, that when adjured by the living God to say whether He was the Christ, the Son of God, He declared that He was and is, and is to be seen hereafter sitting on the right hand of power, and coming in the clouds of heaven; but "when he was accused of the chief priests and elders, He answered nothing. Then said Pilate unto Him, Hearest thou not how many things they witness against Thee? And He answered him to never a word;

insomuch that the 'governor marvelled greatly,' *Matt. 27: 12-14.*

Elsewhere it is recorded that " Pilate asked Him, Art Thou the King of the Jews? And He, answering, said unto him, Thou sayest it." It seems the more remarkable that He should reply to Pilate when it is immediately added, "The chief priests accused Him of many things: but He answered nothing. And Pilate asked Him again, saying, answerest Thou nothing? Behold, how many things they witness against Thee. But Jesus yet answered nothing, so that Pilate marvelled," *Matt. 27: 13-14.* The blessed One was evidently acting on the principle laid down in Scripture, "A time to keep silence, and a time to speak," *Eccle. 3: 7.*

Pilate, unwilling to decide the case for or against his strange prisoner, sent Him to Herod, who "was exceedingly glad: For he was desirous to see Him of a long season, because he had heard many things of Him; and he hoped to have seen some miracle done by Him. Then he questioned with Him in many words; but He answered him nothing. And the chief priests and scribes stood and vehemently accused Him," *Luke 23: 8-16.* In all that followed, the mockery, the wearing of the gorgeous robe, the threat of Pilate to chastise Him, the discussion of the release of Himself or Barabbas, the fierce shouts of the crowd, "Crucify Him, crucify Him," the sentence to a cruel and shameful death, it does not appear that He opened His mouth.

The Roman governor was compelled to confess, "I find no fault in Him," but "the Jews answered him, We have a law, and by our law He ought to die, because He made Himself the Son of God," a plain proof that they understood the title to be a claim of equality with God. "When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art Thou? But Jesus gave him no answer," although He subsequently spoke to him, but not to answer his question, *Jno. 19: 7-11.*

The silence and the speech of our Lord in His last day on earth are very significant and full of instruction. Of course, He was perfect in all of His ways and words, and there was a deliberate purpose in what He said and in His refusal to speak. He talked with Pilate, He declared Himself to be the Son of

OUR HOPE.

67

God and the coming Judge and King, in reply to the high priest's question, but to the accusations of the chief priests, elders and scribes, He answered nothing. These were the representatives of the law, and to the law's accusations He had nothing to say, because He Himself was the representative of sinners righteously condemned, over whose head was hanging the unchangeable sentence of a merited doom, "the soul that sinneth, it shall die," Ezek. 18: 4.

Although perfectly sinless in nature and in life, He was as one guilty before the law, and what could He say? "God hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him," 2 Cor. 5: 21. The passage which tells us that as a sheep before her shearers is dumb, so He opened not His mouth, occurs in the midst of the most emphatic testimony to His substitutionary sacrifice in the behalf and in the stead of sinners. "Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we, like sheep, have gone astray; we have turned every one to His own way; and the Lord hath laid on Him the iniquity of us all," Isa. 53: 4-6.

Everywhere in Scripture it is taught that His death had a direction to sin, as the atoning sacrifice to cover the guilt of His believing people. It is an essential feature of the gospel, it is the gospel itself, "that Christ died for our sins according to the Scriptures; and that He was buried; and that He rose again the third day according to the Scriptures," 1 Cor. 15: 1-4. "Who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of God and our Father," Gal. 1: 4. "Who gave Himself for us, that He might redeem us from all iniquity," Tit. 2: 14.

Thus it is all the way through the inspired writings, and it is not strange that when He stood in the shadow of the cross, and listened to those who accused Him in the name of the law, He was silent. He could not say that He had personally violated the law, neither could He say that the law had no claim against Him, and therefore He answered nothing. He took the place of countless millions of whom it is declared, "Now we

know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God," or "subject to the judgment of God," Rom. 3: 19.—*The Truth.*

THE SECRET OF WELL-PLEASING.

BY REV. ANDREW MURRAY.

"I do nothing of Myself, but as the Father taught Me. And He that sent Me is with Me; He hath not left Me alone, for I do always the things that are pleasing in His sight." *John viii. 28, 29.*

[DO nothing of Myself: I do always the things that are pleasing in His sight.—Here is the secret of a life in all things well-pleasing; doing nothing of myself. Where self is nothing, everything is pleasing to the Father.

. I do nothing of Myself, but as the Father taught Me.—It is the spirit of entire self-abnegation, the ceasing from our own wisdom and our own strength, the spirit of teachableness and dependence upon God—it is this spirit of the meek and lowly Lamb of God that fits for always doing the things that are pleasing in His sight.

I do nothing of Myself: and He that sent Me is with Me; and He hath not left Me alone.—God never leaves those whom He sends. As needful as it is that He sends, no less needful that He should abide with those He sends, and not leave them. Just as the tree every moment through a hundred years lives only by that life which began in the seed, and unceasingly works upward as its strength and growth, so every moment the sent one needs the very same immediate working of God's power that sent him out. A distinct and direct as the work of God in giving life or sending forth, is the power that must inspire each work that is done. The continual, immediate indwelling and operation of God is the only secret of works pleasing to Him, because it is the only secret of deliverance from self, by the expulsive power of a Mightier Presence. I do nothing of myself: and He that sent me is with me. He hath not left me alone.

He hath not left Me alone, for I do always the things that are pleasing in His sight.—The abiding presence of God, a

OUR HOPE.

69

presence which is in the power of a ceaseless indwelling and inworking, is both cause and effect of the doing of things pleasing in His sight. It is the cause: the beginning is all with Him; He sends, and works, and does not leave. It is the effect too: the doing the things pleasing in His sight proves and increases the capacity for His fuller presence, and opens the way for the Divine complacency to enter us and possess the very inmost life.

Such was the life of Jesus. And such our life can be, because He came to be our life, and lives in heaven "to fill all things," to live His life in His members. The example He gave, and the teaching in which He unfolded the meaning of that example, are to show us our calling, to awaken our desire, and to guide our faith. As God was in Christ, so Christ is in us. All His work for us, all that He outwardly accomplished and manifested, has but one aim—that we should live in Him and He in us. The same Christ who dwelt on earth with us, now dwells on earth in us. And every new discovery of what He was on earth is a discovery of what He is now as our life within us. Christ always doing the things that are pleasing in the Father's sight—this is the Christ that dwells in us.

Let us seek to know Him in His hidden indwelling in the Spirit, from what He was when in the body. I do nothing of myself: there is the beginning of all. Self nothing: God all—this was Christ's theology. By this rule He lived, in this spirit He died. He gave up Himself into the helplessness of death, trusting God to raise Him, and give a new life, more glorious than it was before. It is in fellowship with the death of Christ that we are dead to self, and learn to say: I do nothing of myself.

With the death the life of Christ becomes ours. Christ the living One rises in our hearts as the light of God, and we can say with Him: I do nothing of myself, but as the Father taught me. And He that sent me is with me; He hath not left me alone; for I do always the things that are pleasing in His sight.

O that all who speak of "Jesus only," "Christ is all," might see that this is the Jesus whom God has given, the true Christ who dwells in the heart—One who always does the things that are pleasing in His sight. This is what He offers

OUR HOPE.

us as His work in us. Let this be the Christ we believe in, the Christ to whom we offer our heart, in whose name we draw nigh to God. His life shall be ours, and ours like His: I do nothing of myself; I always do the things that are pleasing in His sight.

 REPORT OF THE WORK.

THE excessive heat has not decreased the attendance of any of our services, some weekly meetings were even better attended than before. Mr. Gaebelien hoped to attend for a few days several summer conventions, camp meetings, etc., but the Lord ordered it differently. We were obliged to stay at home, and He has blessed us as never before among the sweltering masses amid the crowded tenements. We have praised the Lord every night when coming home from a day's work of eight or ten hours overheated and tired out, but He has been our strength, and has given grace day by day. It is a great privilege to stay all summer in down-town New York and witness for the Master. The large meetings on Saturdays have continued during the last month, and the message we delivered to our Jewish friends has been blessed of the Lord. Mr. Gaebelien has spoken for several Saturdays on the "servant of the Lord" according to Isaiah's prophecies. The Jews of to-day believe that the suffering servant in Isaiah 53 is the nation. In preaching that the suffering servant of the Lord is the Messiah, and He has appeared in Jesus of Nazareth, Mr. Gaebelien quoted from one old rabbinical writing called the "Yalkut." This book interprets Isaiah 53 as relating to the Messiah who is to suffer for the sins of the world. Having finished the discourse, a Hebrew arose and stated that the speaker's interpretation was correct, that Isaiah 53 must mean the Messiah, yet he said, I do not know that this Jesus is this Messiah. One Messiah must come yet. This Hebrew, being evidently a learned man, has written us since then a very cordial letter asking for a private interview. He says in the letter: "If the Jesus you preach is the Messiah, I want to know it; and when I know Him, I want to confess him." Pray for this inquirer. We have had a number of cases like the one just mentioned and received many letters and personal calls from inquirers during the last two

months. On Sunday afternoon meetings are also well attended. The mercury stood at the 92d degree mark in our church some recent Sunday afternoon, still there was a good and attentive audience present. The same is true of our preaching service at our mission house, 209 Madison street.

We have commenced to read the Psalms in Hebrew in our weekly Bible readings. This has brought in some strangers who have become deeply interested in explanations we give. One old Hebrew said, "Well, what can he say about our Psalms; there is nothing about Jesus in them." He has been with us in every meeting, and seems to have changed his mind, because we have found Jesus the Christ so far in every Psalm we read. Personally these Bible readings, held in a low basement with gas burning right overhead, have been a great blessing to us, and with the blessed Word before us and sometimes twenty or more Jewish faces looking in our face and drinking in the truth, we forget all about the heat and the discomforts which surround us. Blessed be the name of the Lord! Amen.

ANNUAL GROVE MEETING.

For two years we have held a Jewish camp-meeting among the Hebrew settlers in Southern New Jersey. The invitation came again this year, and Mr. Osebelein went down to Roseland on the third week in July, where dear Miss Snow works so faithfully and with much self-denial among the many Jewish people living there. Mr. P. had kindly fixed up a little grove with benches, etc., for the meeting. Our Hebrew friends expected us very eagerly. On the first afternoon we met quite a number of Jewish children who had received instructions by Miss Snow, and these little ones repeated a number of Scripture passages both from the Old and New Testament; we then addressed them; Bible readings with a few English-speaking friends were held during the afternoons, and at night the Jewish people, young and old, turned out in large numbers. The Lord gave much freedom in presenting the Christ to them. The last meeting was attended by about 150 persons, all Hebrews, who listened with the greatest attention. The sermon was on Isaiah 53 and Sach. 12: 10. We felt the presence of the Lord. After the discourse we gave permission to ask questions,

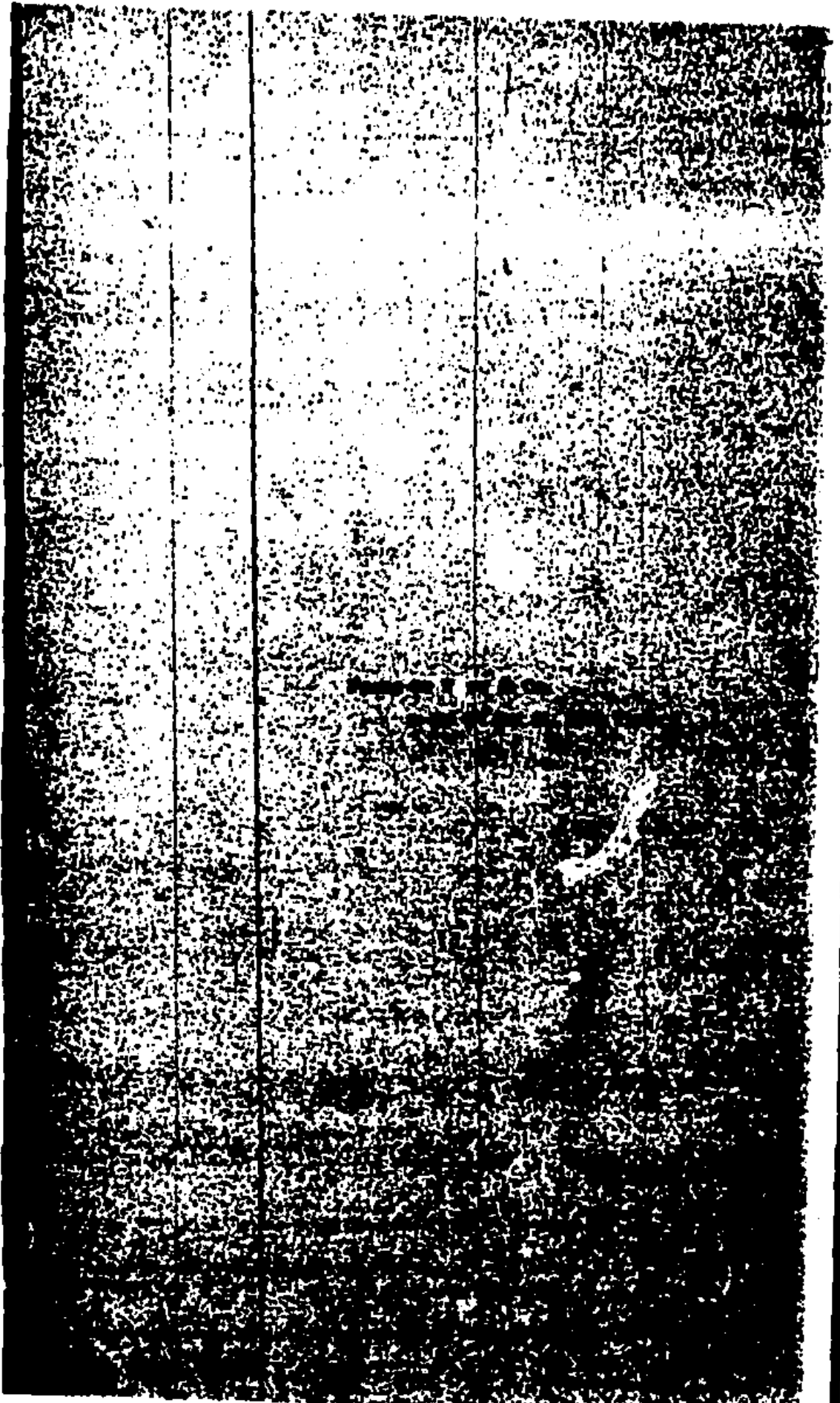
but not one question was asked. Several hymns were sung by some Christian friends and then Mr. Gaebelin spoke again in English to the younger people who are not so familiar with the German or "Yiddish." They were delighted and highly pleased. We also visited Carmel and talked with a number of Jews there and expect to hold a similar meeting in that Jewish settlement. We had a good time despite of the tormenting mosquitoes, who seemed to enjoy our presence also. Pray for these Jewish settlers in New Jersey. The seed has been faithfully sown by us during the past three years, and we see indications of a harvest of some precious souls. Miss Snow, who labors there and lives in Maranatha Cottage, will gladly give friends additional information about her interesting work. She may be addressed as follows: Miss A. Snow, Rosenhayn, N. J.

NOTES OF OUR MISSION.

Brother Rosenzweig has distributed in Warsaw during the last eight months 1,200 New Testaments in Hebrew. He has not given them away, as it is usually done, but asked a few Kapeken for a copy. God bless His Word scattered by His servant in Poland.

Our Jargon "Tiqweth Israel" is gaining new readers in the old country. We receive letters and postals from Russia, Galicia and other lands asking for the paper. All the writers are unknown to us. We want to get out a larger edition. May the Lord send us the necessary funds to do this.

Brother Reines, who was formerly employed by us as missionary in Baltimore and whom we could no longer support on account of lack of means, has remained in Baltimore and under much self-sacrifice has done some work for his brethren during the last year. He called on us a fortnight ago and told us that the Lord has laid it upon his heart to go to Jerusalem to work in the holy land for his brethren. Bro. R. is a Jewish Christian of nine years' standing in whom we have full confidence. May the Lord open the way for him.



Publications 1896
OF THE
Hope of Israel Mission.

FOR SALE AT
209 Madison St., New York.

1. IN ENGLISH:

Our Hope. A monthly devoted to the study of Prophecy and Messianic Judaism. \$1.00 a year; \$1.25 to foreign countries.

God's Purposes in this Age. A tract for the times. Price, 15 cts.; \$1.25 a dozen.

2. IN GERMAN:

Unsere Hoffnung. A monthly devoted to Prophecy and the Hope of Israel. Price, \$1.00 a year.

Die Vermissten. From the English ("The Missing Ones"). Price, 5 cts. \$4.00 a hundred.

Die Hoffnung Israels. By A. C. Gaebelein. Price, 5 cts. \$4.00 a hundred.

Kommt der Herr, wenn wir sterben? By E. F. Stroeter. Price, 5 cts. \$4.00 a hundred.

3. IN YIDDISH (YIDDISH).

Tiqveth Israel. A twelve-page monthly. Price, 35 cts. per year.

Ben Elokim (The Son of God). Price, 2 cts.; \$1.50 a hundred.

Toledoth Yeshua Hameshiach (Genealogy of Jesus). Price, 2 cts., \$1.50 a hundred.

Jerusalem. Illustrated. Price, 5 cts.; \$4.00 a hundred.

OUR HOPE.

A CHRISTIAN MONTHLY DEVOTED TO THE STUDY OF PROPHECY AND ORGAN OF THE HOPE OF ISRAEL MOVEMENT.

I Tim. 1: 1. "The Lord Jesus Christ, which is the hope of Israel."
יְהוֹשֻׁעַ הַמָּשִׁיחַ הַיְהוּדִי

ERNST F. STROETER, Editor, }
ARNO C. GAEBELEIN, Associate Editor, } 209 Madison St., N.Y.

Entered at the New York Post Office, June, 1894, as Second-class Matter.

Published in Connection with and by the Hope of Israel Mission to the Jews.

A. C. GAEBELEIN, SUPERINTENDENT.
E. F. STROETER, SECRETARY.

CONTENTS.

Notice	73
Editorial Notes.....	73
Observations Abroad. By the Editor.....	76
Re-founding the Jewish State in Palestine.....	79
A Remarkable Jewish Prayer. By A. C. Gaebelin.....	83
Israel's History and Destiny. By James C. Smith.....	86
How I Became a Pre-millennialist. By Jas H Brookes.....	92
One of the Signs of the Times.....	96
Wesley's Hymns on Israel and the Blessed Hope.....	98
Israel's Coming Glory.....	101
Jewish Notes of Interest.....	102
M. Bobiedonassoff on the Jewish Question.....	104
Report of the Work.....	106
Financial Report from May 15, 1896, to August 31, 1896.....	108

OUR HOPE.

A CHRISTIAN MONTHLY DEVOTED TO THE STUDY OF
PROPHECY AND ORGAN OF THE HOPE
OF ISRAEL MOVEMENT.

Annual Subscription, . . . 50 Cents.
To Foreign Countries, . . . 65 "
Club Rates, (Five or more copies
to one address,) each, 40 "

LIBERAL COMMISSION TO AGENTS.

All communications, business or editorial, to be addressed to

OUR HOPE,
209 MADISON ST., NEW YORK CITY.

THE HOPE OF ISRAEL MISSION TO THE JEWS.

A. C. GARBELEIN, SUPERINTENDENT.
E. F. STROETER, SECRETARY.

MEETINGS.

Preaching to the Jews, every Saturday, 10.30 A. M., and 2.30
P. M., in the Allen Memorial Church, 91 Rivington Street,
near Orchard.

German Gospel Service, Sunday afternoon, 4 o'clock, same place.
Preaching every Sunday evening 8.00, in 209 Madison Street.

German Services every Monday and Thursday evening at 8
o'clock, at 209 Madison Street.

Contributions should be sent to Rev. A. C. GARBELEIN, or to E. F.
STROETER, at 209 Madison Street, New York. Please make all checks
or drafts payable to "Hope of Israel," our banking name. To every
donor we send a numbered receipt.

Our accounts are audited every three months.

Copies of the Annual Report will be gladly furnished free on applica-
tion.

OUR HOPE.

VOL. III.

SEPTEMBER, 1896.

No. 3.

NOTICE.

Please examine your address label, and remember that we cannot satisfy our printer with unpaid suggestions.
The Publishers.

EDITORIAL NOTES.

Re-founding the Jewish State.—On page 79 our readers will find an article on this subject, which we reprint from a recent issue of the *New York Sun*. It shows the great interest awakened on this question in our day. Only a few short years ago an earnest discussion of this subject would have been practically impossible, except among close students of prophecy. The general "intelligent" public, both Jewish and Christian, would have declined to entertain the mere thought as a wild dream. Whether Dr. Herzl's plan is a feasible one or not, the fact is plain and of great significance, that he has succeeded in getting it before the minds of the public, and that it is being discussed. The violent opposition which has arisen to the project from the camp of modern Judaism is only additional evidence that Dr. Herzl's schema has struck a vibrating, as a living chord in the hearts of myriads of Jews all over the world. All the indignation and scorn of Jewish Liberals will not quench the fiery enthusiasm of the orthodox Israelite, so that his long-cherished dream of returning to the land of his fathers is apparently beginning to pass out of the dream stage and to approach the borderland of realization.

Editorially referring to the article in its pages the *Sun* sa

OUR HOPE.

"American Jews are well satisfied with life and freedom in the United States. We doubt whether any of them are likely to suffer from what Rabbi Arnold calls the 'delirium' of Zionism." We share these doubts with the *Sun*. But we are mindful that this question will not be decided by popular majorities, but according to the counsels of Him who is the ruler and sovereign of the earth as well as of the heavens. The land is mine, says the Lord. He has never promised it to any people but the children of Jacob. Jehovah has a controversy with the nations on this point. That His own right and sovereignty, will finally prevail, no believer in God's eternal truth can for a moment doubt. The land will finally be Israel's, and they will have it for an eternal possession. For the Lord hath spoken it.

The National Principle in European Politics.—In connection with "Zionism," *i. e.* the awakening of national feeling among the scattered remnants of the Jewish people all over the world, and their aspirations to become a nation once more in their own land, it is interesting and suggestive to note the decided advance which the national principle has made in European politics in our own day and generation. Ever since the French revolution of a hundred years ago the voice of the people has compelled a hearing from rulers and statesmen. In former days states and kingdoms were made and unmade purely on dynastic principles. The interests of the ruling houses alone determined the political geography of Europe. This is no longer so. A great change has taken place in European diplomacy and statecraft. Fifty years ago a united German Empire was a mere dream, and considered as wild a delusion as "Zionism" is by many to-day. But the German Empire has come. The map of Italy only thirty years ago showed as many different colors as a crazy quilt. But the national principle has prevailed, and a united Italy is the result. The same became true (earlier in the century) of the kingdom of Greece, and later of Bulgaria, Roumania and Servia. He would have been considered "wildly delirious," who would have undertaken to predict the formation of any one of these European kingdoms and empires only ten years in advance of their

actual establishment and recognition by the Powers. And yet there is nothing like the fulness of prophecy in God's word for the formation of those other old world states along the line of national principle "we have concerning the restoration of a Jewish State in the land of Israel.

The thinking student of European history must admit that a recognition by diplomatists and statesmen of Jewish national feeling and agitation has at least as much in its favor as had that of the same principle in the case of these other nationalities. It does not look nearly as "Utopian" as some of the liberal rabbis endeavor to picture it.

The Failure of Baron Hirsch's Colonies in South America.—European papers of recent date contain reports which leave hardly any doubt that the splendid investments of that prince of generous benefactors in the Argentine Republic have been made in vain. Hundreds of Jewish colonists are returning in a state of abject poverty. The *Cologne Gazette* pronounces the whole scheme a complete failure. No doubt, the Baron's intentions were excellent, his purpose a noble one, his motives of the purest. There was no lack of funds nor of ability to manage the enterprise, and to make it a success. It was lacking only in one thing,—the whole plan was a practical denial of the truth of the sure word of prophecy. Baron Hirsch loved his people, he saw their misery, he meant to help them out of it. He was not ignorant of the awakening of the national aspirations in the hearts of his oppressed brethren. He knew and acknowledged the more than magic charm of the mere word Palestine, "Airets Israel," for them. He meant to ignore to counteract it. He purposed to make the Jew forget Jerusalem—in South America. A gigantic failure is the result. One cannot help feeling a regret for the squandered thousands and tens of thousands that were sunk in that enterprise. But if the true lovers of Zion will learn the lesson that all human schemes of redemption, which leave out of account the plain word of God in the matter, are doomed to certain ultimate failure,—then Baron Hirsch's millions may not have been spent altogether in vain.

OBSERVATIONS ABROAD.

BY THE EDITOR.

OUR readers have been kept measurably well informed of my movements on the other side of the water during the three months of my absence. There is no need of taking them all over the ground in these pages. The object of the journey was not sight-seeing, nor a mere vacation for recreation. The latter, however, has not been lacking, for which I am devoutly grateful. It was a great privilege to be kept busy all along in the blessed work of witnessing to the truth of God's Word among friends old and new, among Jews and Christians and unbelievers. The almost constant change of scenery and surroundings added not a little to the enjoyable character of the trip.

Contrary to the original intention almost the whole time was spent on the continent in Germany, Switzerland and Poland. The time for a visit of several weeks in England was not opportune. Moreover it did not appear that there was as much need in England for efforts to arouse an interest in Israel's behalf, or for words of warning against anti-Semitism. We hope to meet the English friends of Israel on some future occasion. For the sake of convenience we shall group our observations under three heads as they were made among Jews, among children of God and among people of the world.

1. *Among the Jews.*—Although at no place, not even in Poland, any public meetings were held exclusively for or with Jews, yet there were but few of the many public gatherings I was privileged to address, at which some of these people were not present. Wherever my request to extend a kind invitation to them had been heeded, it was not in vain. At one place in the South of Germany the officers of the church, in which I was to speak at night, had sent a formal invitation to the officers and members of the Jewish synagogue across the way from the church. The teacher of the Jewish school and two other official members of the synagogue were present together with a number of other Hebrews. They listened very attentively to the address on Israel's future according to God's Word. At the close they expressed their high appreciation

OUR HOPE.

77

and gratitude for my remarks. They regretted very much that I could not give another address in that town. They assured me, if I should tarry, that I could count on the attendance of a majority of the Jews in the place. They had never heard from the lips of Christian teachers, nor read in Christian books or papers (nor, possibly, from their own rabbis) any such statements regarding their nation's future glory under their Messiah and King. They acknowledged that I had only spoken the sad and sober truth concerning Israel's estrangement from God, and their utter failure to apprehend the mind of Jehovah. But that a Christian preacher should, in spite of all this, take such a hopeful view of the ultimate destiny of their nation, came to them like a revelation. And when I again insisted to them, as I had not failed to do in my address, that the destiny of the Jewish people lay in the pierced hands of their once rejected brother Jesus, there was thoughtful and earnest silence, but no disposition to deny or dispute.

These men were not of the ultra-liberal class, to be sure; neither were they of the extreme orthodox or talmudistic wing; they were mildly conservative Jews—intelligent, thinking men. They felt and acknowledged the sad and deplorable condition of their people, not only socially and politically, but religiously and morally. There are many such, as I found, even among the large numbers of German Jews, which are mostly given over to Reformed (better, *deformed*) Judaism of a pronounced infidel type—the Hebrew edition of German rationalism. Such men as I met have not lost all spiritual aspirations yet; they have not quite sunk to the lowest depths of mammonism and carnality. There is a remnant of idealism, of a desire for better, higher, holier things in them. They realize that man does not live by bread alone. The synagogue does not and cannot truly feed and nourish them. All it can do is to perpetuate the hunger, to deepen the longing. Whither shall they turn? Wherever they came in contact with Christianity or the church, they have been impressed far more deeply with the antagonism between Judaism and its daughter—Christianity, than with their Divinely appointed affinity and unity of origin and spirit. The fault has not been that of the church alone; but she may well own hers to be the greater

OUR HOPE.

share. She has not been shut up in blindness of unbelief, as Israel has been during this present age.

A feeling of mingled joy and sadness fills the heart, when these Jewish men marvel to find believers in Jesus of Nazareth actually proclaiming from Christian pulpits that there is in store for the despised Jew something else than stripes, mockings, persecution and oppression, that a day is coming, when all Israel is to know the Lord from the least to the greatest, and when they shall be in the glory and praise of Jehovah in all the earth.

Similar experiences were made in many other places in Germany. At Hamburg a very intelligent and cultured Jewish lady came forward to thank me for what she had heard. Looking back over the congregation which was slowly emptying the church, she exclaimed, "Why were not more of my people here! Oh, that our rabbis, Dr. N. and Dr. X., had heard these words!

One of the most significant incidents occurred in connection with my address in Stuttgart. The pastor of the chapel where I spoke had, without a word from me asked the congregation for a freewill offering in behalf of the Hope of Israel work. The next day a Jewish woman came, and brought two marks for that collection. Her husband, she said, had been at the meeting, and had been deeply moved by what he had heard. Being unprepared for a collection, he had sent her with this additional contribution. This from a Jew.

From the accounts of my colleague, Mr. Gaebelein, who last year travelled extensively through Poland and Russia, I was prepared for very promising and hopeful indications among the very strict and pious Polish Jews at Warsaw and other places. But my actual observations far exceeded my expectations. While there came no opportunity for a public meeting in Warsaw itself, yet in private intercourse with many orthodox Jews I could not help noticing that somehow their minds were turning in a special way toward the earnest reconsideration of the question, Was not Jesus of Nazareth after all our true Messiah? Christian men of the highest standing, ministers and laymen, confirmed as well-established facts the accounts that not a few orthodox Jews in Warsaw had become true believers in the Lord Jesus Christ; but unwilling to be

baptized into the only church officially open to them under the paternal (?) care of the government—the orthodox Greek church—they had baptized themselves secretly in the name of the Lord Jesus in the Vistula river.

There can be no longer any doubt that in various parts all over orthodox Judaism, the great mass of which resides in the Czar's dominion, there is even now at this present time a considerable number of true believers in Messiah Jesus, who are outwardly still connected with the synagogue, and who in their hearts have no other purpose than to be Christ-loving and Christ-believing Jews. They are waiting for the hour when it shall please the Lord, even the God of Israel, to re-ingraft the hitherto dead and withered branches—not into any of the Gentile churches, but into their own olive tree, according to the Word of the Lord in Rom. 11; 24.

My faith in the scriptural correctness of the Hope of Israel principle on this matter has been greatly strengthened by these and other observations; and while the outlook for a general adoption of these non-proselyting principles on the part of the existing organizations for Jewish missions may not be very bright, yet we are fully persuaded that the day is not far distant when Gentile Christians will feel the blush of shame in their face for ever having endeavored and labored to make "proselytes" of those whose are "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God and the promises," and with whom we believers from the Gentiles are but fellow-heirs. That root is bearing us, not we the root!

(To be Continued).

RE-FOUNDING THE JEWISH STATE IN PALESTINE.

A REMARKABLE PROJECT OF DR. HERZL OF VIENNA—IT MEETS WITH THE FAVOR OF LEADING JEWS—IT PROVIDES FOR THE RESTORATION OF THE PROMISED LAND TO ISRAEL.

A GOOD deal of interest has been raised among the more orthodox Jews, both in this country and abroad, especially among the Russian Jews, by the remarkable propaganda in favor of "Zionism" which was recently started

OUR HOPE.

by Dr. Theodor Herzl of Vienna, and has been carried by him as far as London, where it has received unexpected support.

The design of the energetic leaders of Zionism is to take measures for the re-establishment in Palestine of a distinctively Jewish State and Government, modelled after the State which existed there in ancient times during the period of Judges, before the existence of royal authority under the kings. The territory near Jerusalem, to which they desire to draw the Jews of the world, may be acquired, it is believed, from the Turkish Sultan by purchase, and the charter of rights, which he shall be asked to grant, is to be approved and guaranteed by the great powers of Europe. The project has already received the favor of some of the parties whose support is essential to its success, and the projector feels confident that it will be carried into execution. A society of the leading Jews in London known as "The Maccabees," has taken hold of the question, and there is reason to believe that several of the Governments of Europe are ready to signify their approval of the design. The Sultan is understood to be disposed to think of it for a variety of reasons, one of which is that it would be the means of replenishing his impoverished treasury. The power of his Majesty would be greatly strengthened, if he could procure a fund of \$100,000,000, payable in ten annual installments, for a part of his domain, which is too poor to be of much service to him. It is not desired, however, at this time that he shall surrender his sovereignty over Palestine, but merely that he shall assign it to the use of the Zionists, under the guarantee of the Christian powers. The Maccabees in England and their sympathizers elsewhere could without difficulty furnish the purchase money.

The propaganda, of which Dr. Herzl of Vienna is the chief spirit, has assumed pressing importance on account of the alarming growth of anti-Semitism in many countries of Europe. Anti-Semitism has recently been the cause of serious demonstrations in Austria; it has gained strength in Germany; it is strong in France; it has a foothold in Italy; it is all-powerful in Russia, and it is not unknown in England, though it is undemonstrative in the last-named kingdom. In all parts of European Christendom there exists a peculiar dislike for the Jewish people.

OUR HOPE.

81

Is it for this reason that multitudes of Jews are anxious to obtain possession of a country that they can call their own, where they may live by themselves, apart from their enemies. What country other than that which they held in ancient times can be found for them upon this earth? What city other than Jerusalem can be again raised to glory and power as their capital?

It is known that not a few of the Russian Jews living in the United States are partakers of the desire by which their co-religionists in Russia are influenced, and listen readily to the voice of the men who are engaged in the organized movement in behalf of Zionism. The words of the new hope have reached the "Ghetto" in New York, where orthodoxy is predominant, and where men of the type of Rabbi Jacob Joseph are ever on the alert for the call to Jerusalem. As a matter of course, the rabbis of Liberalism are utterly averse to Zionism, while many other rabbis, who believe in America as the promised land, will have nothing to do with it.

In his visit to London last month Dr. Herzl received an enthusiastic welcome from the Maccabean Club established there, before which he delivered an address upon Zionism, explanatory of the ways and means to be adopted for "re-founding the Jewish State in Palestine," about which he had held serious conferences with persons of high standing, holding places of authority in several countries.

Some time ago, when Dr. Herzl first set forth his method of procedure, there was much opposition to it, but he says that this has largely passed away. The idea of a Jewish State was looked upon as foolish, but there cannot longer be any doubt of its practicability. Powerful rulers have been led to take thought of it. It has been received with shouts of acclamation by the suffering Jews of every land. Innumerable resolutions in its behalf have been adopted by Jewish organizations, and at Jewish meetings, and steps have been taken toward the formation of a Universal Society of Jews for the purpose of promoting its realization. The Jews have always felt the need of a country of their own, in which they might thrive as free citizens. They seek to be delivered from the dread of persecution by which they are so often overcome. Even in those countries where they are not subject to suffering at this time, they can-

not feel that they are permanently secure. For ages they have uttered the phrase which has the sound of a sigh—" *Lesheonah habookh berushalayim*," and which must be heard for ages to come, if the Jews be not restored to the land of their forefathers.

It was to the multitude of Jews who within recent years have come to the United States that Dr. Herzl referred when he said:

" I believe that the Jewish State will be particularly useful in those countries which are not at present openly anti-Semitic. Remember, the news that the Jews are not ill treated in any locality allures the unfortunate. They emigrate. Alas, if they remain poor, and by their frugality in requirements of life are charged with lowering the rate of wages,—then they are said to ruin the original inhabitants. Alas, too, if the immigrants become prosperous,—then they are told that they have sucked the blood of the people."

In the course of his address to the Maccabees in London Dr. Herzl reminded his hearers of the fact that people of less numerical strength than the Jews have ventured to claim political proprietorship of a portion of the earth's surface, and that they had gained their claim, which they hold in safety. Such a gain for the Jews would constitute a full demonstration of their national existence. Dr. Herzl believes that the departure of the Jews from the countries over which they are scattered would not meet with opposition from the governments of these countries. " They would be glad to see us depart." At this point he gave an interesting hint to all concerned in the following words:

" If the powers were at all inclined to countenance the establishment of a more or less independent Jewish community, they would certainly not concede a thing of such value to us without due compensation for the privilege. And that is perfectly just, entirely in accordance also with our interests. We must, and we certainly would offer great material advantages in return for the legal cession to us of any territory, be it Palestine or be it another; but we must and would at the same time take the opportunity, of making conditions which would permanently guarantee to us a secure future for our existence as a nation."

Dr. Herzl has drawn up a programme for the Universal

OUR HOPE.

83

Society of Jews, which is expected to undertake the task of acquiring a Jewish territory by international law. To his mind it is founded in reason; it is within the limits of practical politics; it can be carried on with the means at command. He has already laid the Jewish question before a reigning sovereign; he has carried on what he calls "negotiations" regarding it with leading statesmen, and he has had intercourse with financiers about it. He took occasion to express his grief over the recent death of Baron Hirsch, who possessed a mind broad enough to grasp the idea of political Zionism, and would surely have subscribed to it, had he lived to see the extraordinary events of the last few months. The Jewish agricultural colonies already established in Palestine by Baron Edmond de Rothschild give cheer to the friends of Zionism, for there the dwellers enjoy freedom and happiness upon a blessed soil which is their own possession. "Our poor all over the world," said Dr. Herzl, "talk already of Rishon le Zion in moving words and with a growing hopefulness. So the land of our fathers exists in reality. The old land renews its youth under men's busy hands. It bears flowers once again, and fruits, and, perhaps, one day, one beautiful day, the land will bear again the prosperity and honor of the Jews."

Dr. Herzl's discourse before the Maccabean Club, which is here summarized, was received with great satisfaction by its members, some of whom at once expressed their readiness to labor for the success of the project. The discussion of the subject lasted for three hours.

The eminent Jewish author, Mr. Isaac Zangwill, told how widespread was the interest of both Christians and Jews in the founding of a Jewish State in Palestine, but he believed that more time ought to be taken for thought upon it. He feared that Dr. Herzl has not given heed to the mutual enmities and fanaticisms that exist among the Jews of Europe.

Mr. Isaac Abrahams was apprehensive that the proposed Jewish State would have no safeguard against oppression.

Rabbi S. A. Hirsch was of the opinion that Dr. Herzl would draw all Zionists to his side, for an ideal which had been kept alive so long in the Jewish heart could not be regarded as unworthy.

Mr. Joseph Jacobs believed it was the mission of Israel to establish a spiritual Jerusalem, not a Jewish State.

Mr. J. H. Levy quoted the prayer, "Next year in Jerusalem," but if the ancient liturgy was to be taken literally, they would have to accept many strange things.

Mr. Rabinowitz favored the Jewish State as a means of arresting the decay of the Jewish people. "Was it not matter for surprise that, having existed some three or four thousand years, their numbers amounted only to seven millions in all the world?"

Dr. Dworkowitz objected to a single State for all Jews, believing that it would be torn by dissensions, such as he had witnessed in Russia, where the *Misnagdim* and *Chasidim* appealed to the Government against each other.

Mr. Alfred L. Cohen said he had visited Jerusalem, and he described the difficulties in the way of founding a Jewish State in Palestine. The Jews of different countries speak different languages, and are divided into antagonistic sects which ostracize each other.

Mr. Lucien Wolf desired that Dr. Herzl's proposal should be thoroughly reviewed. He had made the proposal that there should be an attempt to realize the idea of a Jewish State by the acquisition of a territory in which the wanderers could be settled under certain independent or semi-independent conditions, and where they would be free from persecution. This was a practical proposal. Whether it was practicable was another question.

One of the most interesting speeches upon the subject presented to the Maccabeans of London was delivered by the distinguished and venerable English artist, Mr. Holman Hunt, R. A., whom the Jews have invited to attend the meeting. He spoke of the progress of Dr. Herzl's scheme, which was fast becoming a practical one. He closed with the following remarks:

"It would for the future be impossible for statesmen to consider any change in the government of Palestine without carefully weighing the claims of the Jews. He himself had rather come round to Dr. Herzl's view that Palestine should be acquired by the Jews as their absolute property, if necessary, by purchase. The Jews of England should take a foremost place in this movement. It would be wise for them to help on the realization of this scheme before any possible event came

to stimulate their activity, when their power of helping was diminished. Dr. Herzl's plea must no longer be regarded as a dream. It was eminently time to appoint a strong committee of inquiry to watch the matter and to prepare itself for decisive action whenever occasion should arise."

Before the meeting closed the Maccabeans appointed the committee which had been suggested by Mr. Holman Hunt.

In any event Dr. Herzl has already stirred up an interest in Zionism among the Jewish people the world over. There is much to be done, however, before it will be feasible to found a new Jewish State in Palestine.—*N. Y. Sun.*

A REMARKABLE JEWISH PRAYER.

BY A. C. GAEBRIELIN.

THE Day of Atonement is still kept by the Jewish people of to-day, though the sacrifice and the high priest are missing. It is a solemn day of fasting and prayer. The whole day from sunrise to sundown is spent in the synagogues and other places of worship, and the prayers are many which Israel makes to obtain the forgiveness of sin. We never forgot the scenes on that day we witnessed last year in Southern Russia. A large synagogue was filled to overflowing with hundreds of Hebrews—men and women; many of them walked in their stockings, and all prayed fervently. But alas! we noticed in the short pauses which were made groups of Jews outside the building arrayed in their Talith (Prayer mantle), talking on business matters. When the worship was resumed, they all returned to continue their supplications. We were at once reminded of the words the Lord spoke through Isaiah—"The Lord said, This people draw near me with their mouth, and with their lips do honor me; but they have removed their heart far from me, and their fear toward me is taught by the precept of men."

In reading the prayers of orthodox Jews for the Day of Atonement, I came across a very remarkable passage which I have translated literally for the readers of *Our Hope*. Here is the prayer: "We have fallen into sin, still Thou hast not

become tired with us, though Messiah our righteousness has turned away from us, and we are full of fear, because there is none to justify us. Still He (the Messiah) carries the yoke of our iniquities, He is wounded for our sins, He carries our transgressions upon His shoulders to obtain forgiveness for our crimes. O may we be healed by His wounds!"

This, indeed, is remarkable, and it is still more remarkable that even the inventive and evasive Jewish mind has no explanation for this passage which stands in every Jewish prayer book for the Day of Atonement, though some Jews avoid praying it. How these words came into the Jewish prayer-book is a mystery to the writer.

A few days ago an intelligent and learned Hebrew called on us. We told him that in the Musaph, prayer for Yom Kippur (Day of Atonement), the Messiah was spoken of as carrying our iniquities, suffering for our sins and having healing for us. He wanted to know where that could be; We showed him the above passage. That he was astonished is to say the least; he read it and read it again, translated it word after word, and shook his head. Then we asked him what this passage meant. He could not answer, and became a willing listener, when we preached to him the crucified One who was rejected by Israel. He could not accept this interpretation, and promised to return a day or two later with a true solution of the difficulty, but he did not come back. Oh, the blindness of Israel! How true it is—"For God hath concluded them all in unbelief, that He might have mercy upon all."

ISRAEL'S HISTORY AND DESTINY.

As typified by Saul, David and Solomon.

By JAMES C. SMITH.

IN Psalm 72 we read, "Give the king Thy judgments, O God, and Thy righteousness unto the king's son. . . ." Then the 17th verse, "His name shall endure forever; His name shall be continued as long as the sun; and men shall be blessed in Him; all nations shall call Him blessed," etc. (to end).

OUR HOPE.

87

The great typical facts of God's theocracy are shown forth in three men—SAUL, DAVID and SOLOMON.

SAUL

represents *failure and rejection*—that is to say, Saul's history brings into view the people and their will. They *desired* to have a king. They wanted to have someone to look up to. Why did they desire to have a king? I do not know that there was in such desire a special sin. God's idea was a king; but their sin lay in this that they wanted to be like the other nations in having a king. They wanted to come down from the place the Lord had given to them, and become like the nations around them. They wanted a king to lead them out to battle. They forgot they had a king already; for Israel was never a republic. Some people have the idea that it was once a republic. God had no idea of a republic. God's idea is always a monarchy, and God was King of Israel all the time. And when they chose Saul to be a king to whom they could look, and who would lead them out to battle, they were rejecting the Lord. They were descending from the platform the Lord had put them upon. They were wanting to be like the other nations. The mind of the people is the great idea you have in connection with the history of Saul.

Now, Saul's history is a picture of the history of the nation in its descent step by step, until it is at last as certainly cast off as Saul was from being king. Saul had a splendid beginning; he was a man "goodly to look upon," head and shoulders above all the people, and practically unanimously he was called to the throne to be king of the nation. He made a very good beginning, and then came the testing time that the Lord had put upon him to prove whether he was really fit to be king over the Jewish people. You know how that he failed in every one of these tests, until God at last said, "Samuel, how long wilt thou mourn for Saul, seeing I have rejected him," and then He appointed "a man after His own heart," *i. e.*, after His own choice and selection. Then you see after David was anointed, Saul came face to face with him; and as he came by the side of God's anointed, it was simply step by step failure; and he contracted in his heart a hatred for the man of God's choice—for the man that had been anointed king according to

God's will. Thus it went on until by and by Saul had the intimation given to him that God had rejected him, because he disobeyed God's will; and Samuel had to tell him very solemnly that God had superseded him, and that another was going to take his place; and then the end, when on fatal Gilboa, along with his army, he lay slain. Finally came David's lament for him and for Jonathan, the beloved of his heart.

Was there ever a confession drawn from the lips of anybody like that confession of Saul at the moment he called Samuel from the grave (1 Sam. 28: 15)? Samuel asked him, "Why hast thou disquieted me?" etc., and then Saul answered, "I am sore distressed; for the Philistines make war against me, and God is departed from me and answereth me no more . . . therefore have I called thee that thou mayest make known to me what I shall do." What a sad confession that was for Saul to make the night before that fatal day on Gilboa's mountain. There was the end of the people's choice, of the people's Saul. They wanted a king that they might be like the other nations; there is an end of it—the man confessing that he has no more power. And when Samuel tells him the tragedy that is to take place, he falls on his face before God—he prostrates himself. It is a terribly sad history altogether; but, beloved friends, it is no sadder than you will find in the history of any man that is determined to have his own way and his own will against the way and will of God. It is exactly the same principle. And Saul was cast off the next day, as Samuel said he would be.

Now is not this just like the nation's history? It began well. God brought them out of Egypt, and gave them a magnificent beginning. They got planted in the land after they were brought through the desert. Then came sin and apostasy. Step by step, down and down the nation went, until the Lord said, "I cannot pardon your sin any more; I will carry you away captive;" and so He did. A remnant came back, but the nation as such has been scattered, and is so to this day. The nation of Israel is "scattered and peeled" through the whole world at the present time. You have it in the history of Saul. That history of the people's choice carries you right on to the Lord's second advent. Then you have the history of

OUR HOPE.

89

DAVID.

What does the history of David represent? *Power and restoration.* Saul lost things; David recovered things. He brought back to the nation what Saul had lost. What Saul could not do, David did. He was a man after God's own choice as king. He restored Israel's losses and beat back the enemy. He faced the Philistines; He faced the Ammonites and the Amalekites; he beat them back from the soil of the Lord's people; and by the power of God resting upon him he represented the power that could restore and bring back. That brief history about the restoration of his property (when he brought back his people's property and wives, so that there was nothing lacking), shows the great meaning of his history as a man, as a king, the man after God's own heart. It is power, it is the sword, it is judgment, when you think of David. He is the king of righteousness, and when you apply this title to Him who is David's Lord, how much more will He restore all that sin has caused to wither; how much more will He restore to Israel what God has promised them in the coming day! And if David did all that, how much more will Christ do it, who was David's Lord! What did David say in the Psalm?—"Give the king Thy judgment, O Lord, and Thy righteousness unto the king's son." So the history of David brings before us the power that could restore. The history of

SOLOMON

represents *glory and consummation* just as David's represents power and restoration. It was a true reading of history when the Lord Jesus Christ spoke of the glory of Solomon. No king had had glory like him before, or has had since; but the Lord said, "Solomon in all his glory was not arrayed like one of these lilies. Yet He admitted it was a glory—a typical glory of the greater glory still when the real Solomon comes back again; when the 72nd Psalm is fulfilled in Him who is "the king's son." There is nothing beyond the 72nd Psalm to tell you of God's man over Israel. "The prayers of David, the son of Jesse," will indeed be ended when the time comes to pass. Israel will get nothing beyond this. How blessed for us to contemplate the fact that Solomon represents peace, glory and

OUR HOPE.

consummation for poor Israel. They will yet choose the true King as they chose the false king; they will yet welcome God's king, "anointed upon His holy hill of Zion," as they welcomed David, and anointed him over the whole of the tribes of Israel. The nation will yet enjoy the peace and power and glory that is coming when "the greater than Solomon" comes, as they never did before, and as they have never done since.

So we begin to see the history of the people in these three kings. In Saul you have the history up to the Lord's second coming; in David you have the history in that extraordinary time of judgment that is to take place, when the Lord is to descend in power to deal with the Antichrist and the nations that are against Israel; then comes the reign of Solomon in peace and power after that for a thousand years; and the 72nd Psalm will be splendidly fulfilled in that day when the Lord fulfills these types, and brings to pass these things that He has promised.

Dear friends, do not be robbed of your belief in all this by spiritualizing those things that pertain to the Jewish people as a nation. There is a blindness on Israel, but that is going to cease by and by when the "fulness of the Gentiles is come in; and all Israel shall be saved . . . and the Lord shall turn ungodliness from Jacob." Our creed about that is very simple. We believe that the Lord's promises will be fulfilled. We believe that the Jewish people are going to be converted, when they see the Lord. We believe they are going to be blessed in their own land; and no man shall pluck them up again. We believe that they will enjoy liberty and blessing such as has never been theirs till then. And then they will be God's nation to carry His glory to the ends of the earth in that day. They will be a priestly people between God and the nations of the earth, and all nations shall own them as the priests of the Lord.

Do you think we say too much, when we say this about Israel? If it were a mere matter of carnality, we would not say it; but we read in this Word that God is going to deal with the heart, the conscience and the soul of the Israelites. They are to be converted—positively get on their faces before God, and acknowledge Him, just as we do as sinners to-day. They are to acknowledge the Lord in their sin, and they will see the

pierced Saviour, and be born of the Spirit, and be converted by the Lord really as a nation. Then they will be "trees of the Lord's planting." And then we will allow that this is really worthy of God. Not merely worthy of Israel—that were little; but worthy of Him in that day when Solomon comes back, and the glory shall flood the world. When Christ—the greater and the wiser than Solomon—shall take the place of Solomon, the wise ones of earth shall seek His wisdom as they did before. The Queen of Sheba represents the nations of the earth coming up and admiring the wisdom of Solomon. She had no more heart left in her when she saw the wonders of Solomon's glory. What shall we say? Shall not the anti-type be greater than the type, when the Lord comes, and His glory fills the whole earth? God has written these things for the encouragement of our faith to-day. The Jewish people are kept for that future. God has preserved them for a purpose. By and by He will bring that purpose to pass.

What is our position in all this? God is giving Christ His right place now. God is preparing for all these things. The Lord prepares for things long, long before the event; and when the Lord Jesus died, was raised and ascended, He was preparing for the very things we are speaking of now. God is giving Christ His right place, and Israel is going to give it, when He comes back. Israel did not know the day of her visitation, and the Lord Jesus was cast out by the nation; but He is going to get His right place. "The Lord God Almighty is in the midst of thee. He will rejoice with singing." The Lord is to sing a song over Israel in that coming day of glory. It will be a joy to Him, when He sees Israel put in her place, and it will be a joy to the heart of Israel to give Him His place. If we, as Christians, put Him in His right place in our hearts, our lives and homes, we are anticipating the millennium, we are ante-dating the millennium. It ought to be a millennium with us now. Let us have a little of heaven down here, and let us praise God for One who is mighty to save us from the power of sin to-day. Saul represents the sin of self-will in each of us; David represents the power that breaks sin—

"He breaks the power of cancelled sin,
And sets the prisoner free"

OUR HOPE.

Then comes Solomon to reign in the heart and life. Let us act these things all out, first of all in ourselves. The time is coming, when the nations around shall crown Him Lord of all, and be glad to do it; when all kings shall fall down before Him, and all nations serve Him. Let us crown Him now in our heart in life, and anticipate and ante-date that blessed coming day.—From "*Things to Come.*"

 HOW I BECAME A PRE-MILLENNIALIST.

BY JAS. H. BROOKER,
 Editor of "*The Truth.*"

FRRIENDS have asked me to print the story of my conversion to pre-millennial truth. During the first years of my ministry the subject had never occupied my attention. There was a vague and indefinite idea in my mind that after a long interval, probably many thousands of years, there would be a general resurrection and a general judgment; but even then there was no thought of our Lord's personal return to the earth. It was supposed that at some place, perhaps in the air, all would together or one by one hear the sentence that must fix their eternal destiny.

Apart from this no sermon had ever been preached in my hearing about the coming of the Lord. No allusion was ever made to it in the course of my imperfect theological training. No book concerning it had ever been read. In my boyhood people had heard, even in the distant and obscure part of the South, where my mother lived, that Mr. Miller of New England had fixed upon the day of Christ's appearing, and it caused considerable excitement. But the day passed without any unusual occurrence, and those who looked for His coming were regarded as "cranks," if not actually crazy.

The *Theological and Literary Journal*, edited by Mr. D. N. Lord, of New York, was taken, but his articles on Eschatology were skipped in reading. In fact the entire theme was utterly distasteful to me, and even offensive. My eyes were closed, and my heart sealed to the plain testimonies of God's Word, and the plain references to the second coming were either

passed over, or at least they made no impression whatever.

At last a morning came when it was necessary to read the Book of Revelation in family worship. It has always been my habit to assemble the members of my household immediately after breakfast for reading the Scripture and prayer, each one reading a verse in turn. On that particular morning, discovering that the Book of Revelation was before us, some other place in the Bible was found, and when the family went out of the study, the question was put to my conscience and heart, "Why did you omit the last book God has given us?"

The reply made to myself was, "Because I do not understand it. The book is so full of strange beasts and mysterious symbols, it does me no good." But did God make a mistake in putting that book into the canon of sacred Scripture? That it had a right there was as clear as the inspiration of John's Gospel or the Epistle to the Romans, and after all might it not be my fault that it was so meaningless?

Convicted and condemned at the bar of my own conscience I opened the book and read it straight through at a single sitting. My mind was engaged and interested in an unusual degree, and my attention was arrested by a statement in the very beginning—"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein," Rev. 1: 3. It struck me that the Holy Ghost had said nothing about *understanding* it; but, "Blessed is he that *readeth*."

Enough was known about the prophecies in general to remember that the Book of Daniel and the Book of Revelation bear a close resemblance to each other; and so the former book was read with intense interest, and then the latter book again, at one time and in an hour or two. It was seen that in Daniel the Spirit of God explains some of the symbols, as the great image of Nebuchadnezzar and the four wild beasts, representing the four mighty world powers. This gave a little light upon my pathway through the Book of Revelation.

Then it occurred to me to commence with the Old Testament prophets and the whole of the New Testament, with a lead pencil in my hand, marking every passage and verse that bears upon the future of the church and the world. That there were

OUR HOPE.

many other prophecies before reaching the Book of Isaiah was unknown to me in my ignorance, but the four greater prophets and the twelve minor prophets together with the entire New Testament were carefully and prayerfully perused. Probably a month passed in the investigation, and not a single human book nor comment, nor exposition of any sort was touched.

Having gathered up the marked passages and brought them together, three conclusions were definitely reached. First, Jesus Christ is coming back to this world as truly, bodily, visibly, personally as that He was born in Bethlehem of Judea. Second, things shall not always remain as they are now, but "nation shall not lift up sword against nation, neither shall they learn war any more," Isa. 2: 4; "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid," Isa. 11: 6; "The inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity," Isa. 33: 24; "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea," Hab. 2: 14. Third, this glorious change shall not precede, but succeed that personal coming.

This was many years ago, and the conclusions then reached have been deepened by every day's study of the Word of God, and by the actual condition then and now of the church and the world. It has made me a lonely man, but it has been an unspeakable blessing to my soul, especially in times of sore affliction and discouragement. It has uprooted selfish ambition and a desire for human applause, and caused me to aim at least in bearing true testimony for our now rejected Lord, with a longing to be well pleasing to Him at His coming. Especially does "that blessed hope" throw a gleam of glory upon the graves of my beloved dead. It frets me no longer because many of my dear brethren cannot see this precious truth, which shines like the sun at noonday from the Word of God, and which is a veritable key to unlock the meaning of the Scriptures. John the Baptist was a faithful witness when he said, "No man can receive anything, except it be given him from heaven," Isa. 3: 27. God forbid that a poor sinner should judge them, for to their own Master they stand or fall.—From "The Faith."

OUR HOPE.

95

ONE OF THE SIGNS OF THE TIMES.*

I WISH this evening to draw your attention to one of the signs of the times, which seems to me of peculiar significance, though the wisdom of the world takes no notice of it. I refer to the very remarkable increase which the last few years have seen in the Jewish population of Palestine, and the extent to which they are found in towns, "building the old wastes, raising up the former desolations, repairing the waste cities, the desolations of many generations" (Isa. 61: 4), and in the country "building houses and inhabiting them, planting vineyards, and eating the fruit of them" (Isa. 66: 21).

I am able to testify to these facts as an eye-witness, having spent many months in Palestine in 1891-2 and again in 1894.

Fifteen years ago the Jewish population of that country was believed not to exceed 40,000, of which not more than 20,000 were thought to reside in Jerusalem. Now that of Palestine is reckoned at 100,000, and that of Jerusalem and its suburbs at 40,000 at the very lowest, out of a total population of 60,000.

Fifteen years ago that city was strictly walled, and its gates were shut daily at sunset, and never opened until sunrise. Outside the walls there were extensive wastes of unoccupied lands, and comparatively very few houses were to be found in the suburbs. Inside the walls also there were many waste places where houses had stood at one time, the ruins of which were to be found everywhere under the surface.

Now most of these waste places within the walls are covered with new houses, and in the suburbs the lands formerly unoccupied are covered in some places with streets, and in others with large buildings, houses, gardens, to an extent exceeding double the area of the city within the walls, which is less than 300 acres. In this we have a literal fulfilment of the prophecy of Zechariah (chap. 2: 4), "Jerusalem shall be inhabited as towns without walls for the multitude of men and of cattle," and it is an interesting fact that during the last seven years the gates have been "open continually; they are not shut day or night" (Isa. 60: 11).

Baron Edmund Rothschild was the first to plant, in 1882, an agricultural colony for Jews in Palestine, and has established

* An address delivered by E. Scott-Moncrieff, Esq., of Millburg, in Lower Waverley Hall, London, May 14th, 1896.

several others since then. His example has been followed by other wealthy Jews, and now there are eighteen such settlements scattered throughout Judea and Galilee.

In visiting a number of these I was so struck at every one of them with the striking contrast between the luxuriant verdure of their gardens, vineyards and crops, and the barren wastes of sandhills and stony places surrounding them, from which they have been reclaimed, that I could not but see in this a partial fulfilment of the words of the prophet, "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose" (Isa. 35: 1).

The fact of so many Jewish settlements successfully carried on in country districts is the more remarkable and interesting, when it is remembered that fifteen years ago such a thing as a wholly Jewish village was unknown in Palestine, and very few Jews—if, indeed, any—were to be found living outside of the towns and engaged in agricultural pursuits.

The facts I have just stated incontrovertibly prove the beginning of a movement among the Jews wholly unprecedented and unknown in the history of their race since their return from the captivity in Babylon two thousand four hundred years ago, as narrated in the Book of Ezra. At that time, he informs us, "the whole congregation together was forty and two thousand three hundred and three score, besides their servants and their maidens, of whom there were seven thousand three hundred and thirty seven" (Ezra 2: 64), in all nearly fifty thousand souls, and it is probable that fully as many have returned to Palestine within the last fifteen years.

And it ought to be known that it is not from Eastern and Central Europe alone that these people have returned, and in their thousands. When I arrived at Jerusalem in 1891, I found a large colony of Jews recently arrived from Yemen in Arabia, calling themselves of the tribe of Gad. In 1892 a large troop arrived from Persia, refugees from cruel persecution there, and on my second visit in 1894 I found a new and large settlement of Jews from Bokhara in Central Asia. It seemed as if the command had already been heard in distant lands—"I will say to the north, Give up; and to the south, keep not back, bring my sons from far, and my daughters from the ends of the earth" (Isa. 43: 6).

That this is even the beginning of the great return promised in the Word of God I do not say, but I am unable to regard it otherwise than as an advanced guard sent by Him to occupy posts in the land—that land which He has kept for a chosen race whom He has kept for it, and whom He will certainly bring into it in His own time; and it seems to me as if in this movement of the people He is loudly proclaiming to the world, "Hear the Word of the Lord, O ye nations, and declare it in the isles that are afar off. He that scattered Israel will gather him." If recent years have seen to a remarkable degree a literal fulfillment of promises as to restoration of Jews to their own land, they have also seen to an extent wholly unknown before hundreds of them seeking a spiritual Zion at the teaching of the Holy Spirit, in obedience to the entreaty, "Turn, O backsliding children, saith the Lord, for I am married unto you; for I will take you one of a city and two of a family, and I will bring you to Zion" (Jer. 3: 14). Never before in their history have so many of their race been found as at present "to ask their way to Zion with their faces thitherward, saying, Come and let us join ourselves unto the Lord in a perpetual covenant" (Jer. 1: 5).

Surely, this question studied in both of the aspects referred to, is worthy of the closest attention of thinking men, and especially of believers. But alas! it is not only the wise men of this world who are indifferent to it; they are little more so, it is to be feared, than the vast majority of professing Christians, and even of those who are believers in our land; and yet who should take a deeper interest in the restoration of the seed of Abraham according to the flesh than those who, "as Christ's, are Abraham's seed, and heirs according to the promise" (Gal. 3: 29).

Have they any warrant in Scripture for such indifference? Surely, they cannot suppose that the Lord is indifferent to it. There is a very solemn warning in His Word to men of the world who hold aloof from doing good to Israel. He says, "I am jealous for Jerusalem with a great jealousy, and I am very sore displeased with the heathen that are at ease, for I was but a little displeased, and they helped forward the affliction" (Zech. 1: 15). But more solemn still are these words to His own people, "Woe unto them that are at ease in Zion, but are not

OUR HOPE.

grieved for the afflictions of Joseph" (Amos 6: 9). How very many there are amongst us who are at ease in their church Zion, but who in their utter indifference to God's chosen race, practically say of it, "Am I my brother's keeper?" "Was such the spirit of our Lord towards the race of Israel?" How very many believers there are who daily wait on the Lord in prayer for blessings desired by them, and yet care not for the special blessing promised in the words spoken to Abraham, "I will bless them that bless thee," and in those uttered by the Psalmist, "Pray for the peace of Jerusalem; they shall prosper that love thee" (Ps. 122: 6).

How very strange, too, that this indifference prevails very largely amongst believers who are deeply interested, if not actually engaged, in missionary efforts for the salvation of Gentiles at home and abroad; as if their Bibles did not contain the 9th, 10th and 11th chapter of the Epistle to the Romans; as if they had never heard these words of the writer of it concerning Israel, "Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fullness" (Rom. 11: 12), and these, "For as in times past ye have not believed God, yet have now obtained mercy through their unbelief, even so have these also now not believed, that through your mercy they also may obtain mercy" (Rom. 11: 30, 31).

◆ ◆ ◆

**WESLEY'S HYMNS ON ISRAEL AND THE BLESSED
HOPE.**

OUR dear Methodist brethren sometimes wonder how it is that we make so much of the blessed Hope, and a few even say that we teach a truth which is "non-methodistic." These good brethren, it seems, forget that the two illustrious founders of Methodism were believers in the premillennial advent of our Lord. John Wesley wrote to the Rev. Thomas Hartley in Winwick, who had written a book on the millennium, the following words: "Your book on the millennium was lately put into my hands. I cannot but thank you for your strong and reasonable confirmation of that comfortable doctrine, of which I cannot entertain the least doubt as long as I believe the Bible." Charles Wesley, the sweet singer, has written a large

OUR HOPE.

99

number of very comforting hymns on the Lord's coming and the Hope of Israel. We could give quite a list of quotations from the Methodist Hymnal, taken from Hymns which are sung by many people who deny the blessed hope, but we shall reprint only three beautiful poems by Charles Wesley, in which he gives us his belief and hope concerning Israel.

Messiah, full of grace,
Redeemed by Thee, we plead
The promise made to Abraham's race,
To souls for ages dead.

Their bones, as quite dried up,
Throughout the vale appear:
Cut off and lost their last faint hope
To see Thy Kingdom here.

Open their graves and bring
The outcasts forth to own
Thou art their Lord, their God and King,
Their true Anointed One.

To save the race forlorn,
Thy glorious arm display!
And show the world a nation born,
A nation in a day.

ROMANS XI. 13-17.

Father of faithful Abraham, hear
Our earnest suit for Abraham's seed.
Justly they claim the softest prayer
From us, adopted in their stead,
Who mercy through their fall obtain,
And Christ by their rejection gain.

But hast Thou finally forsook,
For ever cast Thine own away?
Wilt Thou not bid the outcasts look
On Him they pierced and weep and pray?
Yes, gracious Lord, Thy word is passed:
All Israel shall be saved at last.

Come, then, Thou great Deliverer, come!
The veil from Jacob's heart remove;
Receive Thine ancient people home!
That, quickened by Thy dying love,
The world may their reception find
Life from the dead for all mankind.

OUR HOPE.

Isaiah lxvi. 19, 20.

PART I.

Almighty God of love,
 Set up the attracting sign,
 And summon whom Thou dost approve
 For messengers divine;
 From favored Abraham's seed,
 The new apostles choose,
 In isles and continents to spread
 The death-reviving news.

Them, snatched out of the faint,
 Through every nation send,
 The true Messiah to proclaim,
 The universal friend;
 That all the God unknown
 May learn of Jews to adore,
 And see Thy glory in thy Son,
 Till time shall be no more.

O, that the chosen band
 Might now their brethren bring,
 And, gathered out of every land,
 Present to Zion's King!
 Of all the ancient race,
 Not one be left behind,
 But each, impelled by sacred grace,
 His way to Cerman find.

PART II.

We know it must be done,
 For God hath spoke the word:
 All Israel shall the Saviour own,
 In their first state restored;
 Rebuilt by His command,
 Jerusalem shall rise;
 Her temple on Moriah stand
 Again, and touch the skies.

Send then the servants forth
 To call the Hebrews home;
 From east and west, and south and north
 Let all the wanderers come;
 Where'er in lands unknown
 The fugitives remain,
 Bid every creature help them on,
 Thy holy mount to gain.

OUR HOPE.

101

An offering to their Lord,
 There let them all be seen,
 Sprinkled with water and with blood,
 In soul and holy clean,
 With Israel's myriads sealed,
 Let all the nations meet,
 And show the mystery fulfilled,
 The family complete!

ISRAEL'S COMING GLORY.

FOR our encouragement let us take that marvelous telescope the Word of God, and let us look through it. What do we see? We see the mountain of the Lord's house established upon the top of the mountains, and from north, south, east and west all nations, like four broad rivers of life, are flowing to it. Look again, what do we see? We see the last thundercloud that is brooding over Jews and Gentiles, retreating and vanishing in the far horizon. We see the blood-red blossoms of war turning pale, withering and disappearing for ever. We are ushered in a profitable and permanent peace. We see swords turned into plough-shares, and spears into pruning-hooks, the weapons of destruction and desolation changed into implements of husbandry and instruments of prosperity and plenty. We see the arch of heaven opening over all in eternal serenity and love, and above it all floats the scroll, "All flesh shall see the salvation of God." And, mark, all this blessedness can only be realized *after* the Jews are converted, for they are to be the instruments of its accomplishment. For look again! Just in the forefront, quite near, like a ruby on the bosom of that radiant ridge, there is a lesser height, standing prominently out in a rare light of its own, and we see that it is the lustrous stepping-stone, by which alone we can reach that topmost heavenly height, the mountain of the Lord's house, with its pinnacles of glory hidden in heaven. Look up this furnished steep the tribes of the Lord go to the testimony of Israel, while over its summit there glitters, like the fairest star, this other sure word of prophecy—"All Israel shall be saved."—*Selected.*

JEWISH NOTES OF INTEREST.

There are New York synagogues in which the rabbi preaches in the English language; others in which he preaches in German, and yet more in which he preaches in the Yiddish speech.

Within recent years the Jewish element in this country has given a large amount of attention to the manual training of the young. There has also been a notable increase in the number of technical schools for Jewish boys.

The Jewish population of Jerusalem is three times greater in 1896 than it was twenty years ago, and is now said to be 60,000. The increase is accounted for by the immigration from Russia. A good many Jews are also settling in several other parts of the land of Palestine.

From Rawell's Newspaper Directory for 1896 it is learned that there are about fifty Jewish periodical publications in the United States. Forty of them are weeklies, ten are in Hebrew or Jargon, and both New York and Chicago have a daily Jargon newspaper. Lots of the Jewish newspapers in this country are short-lived.

A remarkable suggestion has been made by a member of the New York branch of the National Council of Jewish Women. It is to the effect that each member shall pledge herself to keep one family from poverty, not by indiscriminate giving, but by helping each person in the family to practice self-help. Many of the members gave their pledge in writing.

The Jewish colony at Woodbine, N. J., was brought recently under the inspection of a committee interested in it. The condition of things was middling. The crops have not been satisfactory this year, as to small fruit. The agricultural school is making good progress and will receive some children from the Hebrew Orphan Asylum in New York. The clothing factory runs full time, and the wages of the workers in it amounts to \$800 a week.

Haron Rothschild's pet charity is the school he maintains in the East End of London. This is the largest school in th

OUR HOPE.

103

world, numbering 100 teachers and 3,500 scholars. Most of the latter belong to the poorest class of Russian Jews, and the generosity of its chief patron does not stop with giving tuition to the pupils. Breakfasts are provided each morning for all who wish them, each child is given a suit of clothes and two pairs of shoes yearly, and there is a savings bank in connection with the school, where pupils may receive ten per cent. interest on deposits up to £10. The school was founded 35 years ago by the Rothschilds, and has always been under their protecting care.

THE JEWS IN THE CAUCASUS.—In a monograph, "Die Juden im Kaukasus," Herr Albert Katz states that the Jews inhabiting these mountain regions maintain that their forefathers had come to those mountains after the destruction of Jerusalem. Some, especially in Georgia, maintain they had come there in the early time of the Maccabees, and have among them many of the descendants of David. From a manuscript in the University library it appears that they were there in the time of Alexander the Great. These Jews have lived there among heathen, Christians, and Mahomedans these two thousand years, almost cut off from the civilized world, and they are still loyal and faithful Jews and a successful race; in all the occupations of mountaineers, physically and mentally inferior to none."—*Jewish World.*

ARAB JEWS.—In an interesting article on "An Excursion in the Atlas Mountains," in the current *Blackwood*, Mr. Walter B. Harris tells us that in Gwala, on the route to the Atlas Mountains, and a few days' distance from Marrakesh, he found large villages of mountain Jews, a warlike people themselves, and often known to aid in defence of the village of their Berber friends, sometimes themselves firing upon the attacking force, but more often engaged in loading the guns. We are also told of a very good trait among these and probably neighboring Jews. Among the Berbers it is a rule that the captor must marry his captive, but the Jewesses captured in this manner are untouched, and are returned to their co-religionists for a ransom, as is the case also of the Jews. This ransom seems always to be forthcoming, as no Jewish community will allow

OUR HOPE.

its co-religionists to be in captivity in Moslem hands. Probably the Jews have a fund for ransoming, as was common throughout the Levantine communities in the slave days.

JRWS AS ARCTIC EXPLORERS.—It is not generally known that a large number of Jews have been actively connected with expeditions for the exploration of the Arctic regions. So early as the sixteenth century, the Dutch Jew, *Piancius*, enunciated the theory of an open Polar Sea, and advocated expeditions to discover the northeast passage. In 1596 some rich Jewish merchants of Amsterdam contributed a sum of money and sent *Barentz* with seven ships to the Kara Sea. There were several Jews on board to act as interpreters with the Saracen people supposed to be living in Eastern Siberia. The expedition ended disastrously, only twelve men returning from this fruitless voyage. Amongst *Kane's* companions in 1853 were two Jews, *Gary* and *Becker*, the latter being frozen to death.

August Sonntag gave up his comfortable position as director of the *Dudley Observatory* in Albany to join *Dr. I. Hayes* in 1860, and died during the expedition. *Edward Reel* was the astronomer of the *Lady Franklin Bay* expedition, 1881-84, and died of hunger with two-thirds of the number of that unfortunate party, near *Cape Sabine*. The physician of the *Austrian Polar expedition*, 1872-74, was a Jew, *Dr. Kepes*. *Hall* and *Nares* were also accompanied by Jews. But the most celebrated of modern Arctic explorers is *Emil Bessela* (1848-1888) of *Heidelberg*, who explored the Eastern Polar Sea and proved the existence of the *Gulf Stream* at the east of *Spitzbergen*. Also of Arctic fame is *Dr. F. Boas*, at present professor at the *Clark University* in *Worcester, U. S. A.* *Boas* lived for three years amongst the northern *Esquimaux* tribes and the *Chinook Indians*, and studied their languages and customs.

M. POBLEDONOSZEFF ON THE JEWISH QUESTION.

IN the *Neue Freie Presse*, Herr *Friedrich Schütz* publishes an account of an interview he had with the famous President of the Holy Synod in Russia. During the interview, M.

OUR HOPE.

105

Publedonuzeff made the following remarks respecting the Jewish Question:—

"When the Jewish Question came to the fore among us, I received letters from all parts of the world—from Germany, France, England, America, and even Australia. My correspondents threatened and insulted me. One man, giving his name and address, wrote that I should be killed if I did not put a stop to my lust for persecution. I declare to you now, I am not responsible for what has taken place against the Jews in Russia. I have friends among the Jews, and there are many among them who know me intimately, and who are aware of what I tell you. It does not enter my mind to persecute the followers of any religion. What religious and truly believing men could do this? The Jewish Question in Russia is one of the most complicated in the world. It has no religious, but a social and political character. We have taken over the Jewish Question from the Poles as a bad inheritance, as a species of inventory. The Poles not being in a position to create a civic body, allowed the Jews to take their place, but the aristocracy and the Jews exercised an unfavorable influence, with the result that a type of Jews arose which cannot be compared with the Jews in other progressive lands. This led to regrettable abuses in the country, and in the towns to the participation of Jewish students in most disgraceful revolutionary movements. The State was compelled to take action. What it wished to do—namely, to ensure the observance of the law—was similar to that which was put into force in free America against the Chinese. No more. Indeed, still less. A war against a race was far from our wishes. The most respectable and the most cultured Jews do well among us, and will always prosper. When the measures already referred to were taken against the Jews, the late Baron Hirsch wrote to me: "I offer Russia fifty millions for the construction of railways if it will abandon its plan for the persecution of the Jews." I referred him to the Government, and laid before him my idea of the question. I could not have shaken him off, for he continued the correspondence for a considerable time. One day he declared that he wished to give a million for a philanthropic object. I advised him to place that amount at the disposal of the Holy Synod, so that this body might establish schools with the money. This he did. You see

Hirsch was a Jew, who, in the course of time, learned to know me better, and he certainly did not share the universal prejudice against me in which there are embodied so many lies and calumnies, so many conscious and unconscious errors."

REPORT OF THE WORK.

The Jewish New Year (*Rosh-hashonah*) was celebrated by all Jews, September 8th and 9th—we held three extra services. The service on the eve of New Year was not largely attended by strangers, but on the first and second New Year's day Mr. Gaebelstein had the pleasure to address two large and very attentive audiences composed of many older Jews. The story of Isaac's birth and his intended sacrifice on Morijah was read in the synagogue. We read the same from the Bible and spoke twice of Him who has not only been bound upon the altar but who was slain for our sins. As a text, so to speak, we took a phrase from the Jewish prayers for the second day, which reads, "look upon the lamb of Morijah;" of course, meaning the lamb which was offered instead of Isaac. God is implored to be merciful and to look upon the lamb of Morijah. Words cannot express the deep interest which our Jewish friends showed when we pointed to the true lamb of Morijah. The large congregation was visibly moved. Mr. E. Jospe, an old Jewish-Christian of many years' standing, followed Mr. Gaebelstein in a short address. Isn't this a significant fact that Hebrews, orthodox Jews, will attend a service where Christ is preached whenever an opportunity is given, even on their holidays?

During the last month we have sent several packages containing tracts in Judeo-Spanish (Spanish written with Hebrew letters) to Tangier and Fez in Morocco. Very little work is being done in that dark country among the large numbers of Jews. May the Lord bless the written message in that distant land.

Our Jargon literature is regularly sent to Russia, and that the papers and tracts are being circulated by our friends is to be

OUR HOPE.

107

Men by the letters and postal cards we receive occasionally from Hebrews in Poland, Galicia and Russia. We also sent a package containing Jargon reading matter to Johannesburg, South Africa, to be distributed among the Jews there.

Our young brother, L. Busker, who is preparing himself for future work in Mr. Moody's Biblical Institute, is sending us very encouraging letters. The spiritual atmosphere and instruction at the institute has been very helpful to him. He has also preached to very large audiences of Hebrews in the Messiah Mission of Chicago.

Brother W. is a teacher in a Greek monastery in a Russian city. We met him last year. He has been circulating our Jargon mouthly among his Jewish brethren. We have received a letter from him a short time ago in which he speaks of the persecutions he is suffering from his superiors. May the Lord strengthen and keep this brother.

Baron S., whose brother, Mr. Gaebelin met in Russia last year, called at our mission house en route to Mexico. He brought us the friendly greetings of his brother and other friends we met last fall.

Brother Mark Levy is at present laboring in Pennsylvania among the Jews and Gentiles. He is at present preparing for publication a small volume on his experience. Friends who desire to correspond with him may address him in our care.

The letters from our brother Rosensweig in Warsaw are full of hope. It seems he is reaching many Jews in Poland. In each letter he writes for more literature for distribution among the Jews. The Lord may enable us to answer such calls.

The Lord our God has so far supplied all our needs without our even making them known to Israel's friends. This has been a great encouragement to us. However, often our faith is being tried, yet in His own time He always sends relief.

FINANCIAL REPORT FROM MAY 15, 1896, TO
AUGUST 31, 1896.

RECEIPTS.

No. of Receipt.		No. of Receipt.	
	Balance.....	995	A. M., N. Y.
964	R. P. S., N. Y.....	996	N. J., "
965	G. F., Cash	997	J. M. J., Pa
966	N. N.....	998	Miss A., "
967	G. W., N. Y.....	999	Miss M., Mass.....
968	Ladies' Aid S., Iowa...	1000	W. M. Society, Pa....
969	O. K., N. Y.....	1001	C. A. McK., N. H....
970	T. R., Ill.....	1002	E., Mass
971	T. A., Pa.....	1003	Sch., Iowa
972	Rev. H. G., Wis.....	1004	Subscriptions.....
973	G. H., Mass.....	1005	A. E., N. J.....
974	German M. E. Church, Mass.....	1006	Brethren, Pa.....
975	German Presb Church Mass.....	1007	E. B. F., Ind.....
976	German Church, Mass.	1008	A Tract
977	A. F., Mass	1009	Cash.....
978	H. P., "	1010	A Friend, N. Y.....
979	Mrs. D and sister, Mass.	1011	G. S. Cong.....
980	Mr. M., Mass	1012	Rev. E., Pa
981	L, N "	1013	Subscriptions.....
982	Rev M. "	1014	Mrs T., Mass.
983	Subscriptions	1015	Rev. G. A., Pa.....
984	G. Z., N. Y.....	1016	Ret. loan of J.
985	Subscription.....	1017	C. E. K., Mass.....
986	"	1018	J. M. H., N. J.
987	Rev. G. A., Pa.....	1019	Subscription.....
988	Rev. W. B. P., Ky.....	1020	"
989	Dr. T., Canada	1021	From congregations to Switzerland
990	Miss W., N. J.....	1022	" " Germany
991	S. F. H., Pa	1023	" " Poland...
992	J. F. C., Ind.....	1024	" " London...
993	C. Workers, Canada....	1024a	From N. Y. C. Mission
994	N. E.		
			\$2451.42

EXPENDITURES.

For Printing and Postage.....	\$404.82
Salaries to Superintendent, Secretary and assistants, etc.....	1633.62
Mr. Stroeter's traveling expenses.....	275.00
For relief	143.60
Madison Street House.....	59.70
	<u>\$2516.74</u>
Receipts.....	2451.42
Expenditures	2516.74
Balance against Treasury	\$65.31

.

Publications
OF THE
Hope of Israel Mission.

FOR SALE AT
209 Madison St., New York.

I. IN ENGLISH:

Our Hope. A monthly devoted to the study of Prophecy and Messianic Judaism. \$1.00 a year; \$1.25 to foreign countries.

God's Purposes in this Age. A tract for the times. Price, 15 cts.; \$1.25 a dozen.

B. IN GERMAN.

Unsere Hoffnung. A monthly devoted to Prophecy and the Hope of Israel. Price, \$1.00 a year.

Die Vermissten. From the English ("The Missing Ones"). Price, 5 cts. \$4.00 a hundred.

Die Hoffnung Israels. By A. C. Gaebelin. Price, 5 cts. \$4.00 a hundred.

Kommt der Herr, wenn wir sterben? By E. F. Stroeter. Price, 5 cts. \$4.00 a hundred.

B. IN JARGON (YIDDISH).

Tiqvah Israel. A twelve-page monthly. Price, 15 cts. per year.

Ben Elohim (The Son of God). Price, 2 cts.; \$1.50 a hundred.

Toledoth Yeshua Hemeshiach (Genealogy of Jesus). Price, 2 cts., \$1.20 a hundred.

Jerusalem Illustrated. Price, 5 cts.; \$4.00 a hundred.

OUR HOPE

A CHRISTIAN MONTHLY DEVOTED TO THE STUDY OF PROPHECY AND DREAMS OF
THE HOPE OF ISRAEL MOVEMENT.

1 Tim. 1: 1. "The Lord Jesus Christ, which is our hope."
שׂוֹן הַמָּשִׁיחַ יֵשׁוּעַ

ERNST F. STROETSR, Editor, }
ARNO, C. GAEBELEIN, Associate Editor, } 309 Madison St., N.Y.

Entered at the New York Post Office, June, 1894, as Second-class Matter.

Published in Connection with and by the Hope of Israel Mission to the Jews.

A. C. GARBELEIN, SUPERINTENDENT.
M. F. STROETSR, SECRETARY.

CONTENTS.

Notice	109
Editorial Notes.	109
The Blessed Hope and Missions. By the Editor.....	112
The Holy Spirit and the Jews. By A. C. Garbelein.....	115
Observations Abroad. By the Editor. (Continued.).....	119
Harvests and First-Fruits. By Rev. A. B. Simpson.....	122
Condition of the Jews in Morocco.....	127
Genesis Typically Considered. By the late F. C. Bond.....	129
Wisdom and Wickedness. By Rev. A. C. Fock.....	133
The Coming Kingdom. By the Rev. D. M. Stearns, D.D.....	136
The Book of Revelation. By James Sprunt.....	138
"The Palestine Question.".....	141
Notes of Our Work.....	143

OUR HOPE.

**A CHRISTIAN MONTHLY DEVOTED TO THE STUDY OF
PROPHECY AND ORGAN OF THE HOPE
OF ISRAEL MOVEMENT.**

**Annual Subscription, • \$1.00.
To Foreign Countries, • 1.25.**

LIBERAL COMMISSION TO AGENTS.

All communications, business or editorial, to be addressed to

**OUR HOPE,
209 MADISON ST., NEW YORK CITY.**

THE HOPE OF ISRAEL MISSION TO THE JEWS.

**A. C. GARBELEIN, SUPERINTENDENT.
E. F. STROETER, SECRETARY.**

MEETINGS.

Preaching to the Jews, every Saturday, 10.30 A. M., and 2.30 P. M., in the Allen Memorial Church, 91 Rivington Street, near Orchard.

German Gospel Service, Sunday afternoon, 4 o'clock, same place.
Preaching every Sunday evening 8.00, in 209 Madison Street.

German Services every Monday and Thursday evening at 8 o'clock, at 209 Madison Street.

Contributions should be sent to REV. A. C. GARBELEIN, or to E. F. STROETER, at 209 Madison Street, New York. Please make all checks or drafts payable to "Hope of Israel," our banking name. To every donor we send a numbered receipt.

Our accounts are audited every three months.

Copies of the Annual Report will be gladly furnished free on application.

OUR HOPE.

Vol. III.

OCTOBER 1896.

No. 4.

NOTICE

Have you renewed your subscription? **OK. Yes, please do so AT ONCE.**

EDITORIAL NOTE.

HOW LONG, O LORD! We have just finished reading a German book on the Armenian question. It gives on its 245 pages a very carefully made survey, chiefly from official sources, over the horrible persecutions of Armenian Christians by the Turks during recent years, down to the month of August of the present year. The Sultan stands convicted, by the evidence brought forward, of a deliberate attempt to exterminate the Armenians. The chief burden of the moral responsibility for the awful massacres, however, lies at the door of the great "Christian" powers of Europe. The case against them is very strong. It does not appear how they can possibly evade the blood-guiltiness laid to their charge. One's mind is filled with unutterable horror while the details of Turkish fiendishness pass before the eye. *The brain staggers and fails to comprehend it all. The heart becomes sick and faint. The soul in anguish cries out over bleeding myriads, how long, O Lord, how long!*

A CONSOLING THOUGHT.—When Jehovah, the righteous Judge of all the earth, told His friend Abraham, that his seed should be a stranger in a land not theirs, and should be afflicted four hundred years, he added this word of explanation for the mystery of the delay which was to occur in the fulfillment of God's gracious promises to them: "For the iniquity

OUR HOPE.

of the Amorites is not yet full," Gen. 15: 13, 16. There was a divinely ordered measure, not only for the afflictions of God's chosen people before they were to inherit the land; but there was a measure likewise for the iniquities of those on whom Israel, in due time, was to execute the righteous judgments of God. Students of the Word of God have long been watching the course of events in the Orient. Again and again, during the present century, has it seemed as if the "Sick Man" of Europe was about to expire. But, the iniquity of the Amorites, evidently, was not yet full. The proper, *i. e.*, God's time, for the final settlement of the vexed Eastern question had not yet come. Nor are we inclined to fix upon the day or the hour now. But when we see the blind madness which is inspiring Sultan Abdul, "the Damned," to issue his orders for the slaughtering of thousands of the thirstiest of his own subjects, for the pillage and burning of cities and villages, and for atrocities too horrible to mention, we are impressed that all this constitutes a very remarkable and rapid infilling of a cup of iniquities already well filled. There comes the hope that the Lord, to whom alone belongeth vengeance, is even now hastening, in a very marked way, the hour when the vial of His righteous wrath and indignation shall surely be poured out upon that "beast."

IS IT THE PENITENCE? As believers in the oracles of God we are assured that this present evil age is not, as the world fondly believes and proudly boasts, going to culminate in the universal sway of the highest type of Christian civilization, but that in the last days perilous times shall come; that a period of unusual darkness is to befall the world; that a well-nigh total eclipse of divine truth is to take place; that the mystery of lawlessness is to be revealed; the Man of Sin, Satan's masterpiece, is to appear; that it shall be given to him to make war with the saints and to overcome them, and power over all kindreds and tongues and nations, that all that dwell upon the earth shall worship him, whose names are not written in the Lamb's book of life. Rev. 13: 7, 8. A time of trouble is foretold for Israel and the whole habitable earth such as has not been until then, nor ever shall be again. Matt. 24: 21.

What has Christendom been witnessing these days? A pe

OUR HOPE.

111

riod of almost unparalleled persecution and trouble for a considerable portion of the professing church, under the very eyes of the representatives of the great "Christian" powers of Europe! The Armenian massacres of our day give peculiar emphasis to the question: Are we not very near the time of the great tribulation? Are we not, possibly, entering the penumbra, as it were, of that great and awful eclipse, the period of Antichristian darkness?

A WARNING—WILL IT BE HEARD? When some told Jesus of the Galileans, whose blood Pilate had mingled with their sacrifices, Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but, except ye repent, ye shall all likewise perish. Luke 13: 1-5. The Armenian church does not represent the highest type of present-day Christianity. Perhaps it is not uncharitable to pronounce it one of the lowest and most corrupt. However, among the victims of Mohammedan fiendishness there have been hundreds of as genuine martyrs of the faith in Christ as ever were murdered in Roman amphitheatres under the plaudits of a frenzied heathen mob. The Lord has His 7,000 there, undeniably. The churches of Christendom are occupying the place of more or less horrified spectators, while poor Armenia is torn and ravaged by the unspeakable Turk. We have been flattering ourselves that the days of persecution, of the stake, of prison, and torture for Christians as such on a large scale had long since become a thing of the past forever. It is true, for centuries the church has not had to pass through a period of bloody persecution such as Armenia is enduring even now. The blood of 100,000 slain Armenian Christians is in evidence that a revival of fearful persecution for the testimony of Jesus is a present-day possibility. Diplomatic complications exist which have allowed the almost incredible to become historic fact. There is no assurance that the like may not occur again. Will professing Christendom give heed to the warning words of the Lord? Are these Armenians greater and worse sinners against the light of God's truth than some, or most, of the other bodies of historical Christianity, because they are suffering such things?

OUR HOPE.

THE BLESSED HOPE AND MISSIONS.

BY THE EDITOR.

A NUMBER of years ago one of the stock arguments against the doctrine of the speedy, pre-millennial coming of the Lord was, that this teaching was fatal to the missionary activity of the church, that it was bound to cut the very nerve of missions. It was assumed as a matter of course that the only normal and efficient motive for the missionary energy of Christians was the prospect of the more or less rapid, gradual conversion of the whole world, or, as it is generally put, the conquest of this world for Christ by the Gospel. And since premillennarians denied that the world was ever to be converted by the church, or that it would be converted at all during the present Gospel dispensation, it was taken for granted that they had not sufficient motive left for concerning themselves about sending the Gospel to the uttermost ends of the earth. On the contrary, it was thought that their "pessimistic" way of looking at the course and development of the world in this present age must of necessity paralyze all systematic and energetic effort at evangelization or "world improvement." Said a presiding elder to the writer; "If I believed as you do, that the world is not growing better and is not going to be converted by our preaching, I would sit down, fold my hands in despair, and give up preaching." And when I rejoined, "If you believed as I do, in the speedy coming of our blessed Lord; as the true hope of the church and of the world, that would be the very thing you could never think of doing as long as this hope was alive in you,"—he confessed that it was a mystery to him. It seemed self-contradictory to him to take the view I did of the course of this world under Gospel preaching, and then to go on preaching and laboring as though everything depended on it.

In those days, now fifteen or more years ago, at a session of the annual conference to which the writer belonged, some brethren felt bound to seriously charge him with crippling and undermining the missionary spirit in the church over which he was then pastor. No doubt, these brethren were honest in their belief that such teaching as I gave must be a damper on

the missionary zeal of any church,—always assuming, to be sure, that world-conquest by the Gospel was the only means of kindling true missionary enthusiasm. Now it so "happened" that in that same year that church was sending the largest contribution to missions in its history to the same annual conference. It was very puzzling to the brethren that the actual results did not at all bear out their theory of the inevitable disastrous effect of the preaching and teaching the people had received, and which was declared "to cut the very nerve of missions."

Of late the charge has not been heard quite so frequently, though, perhaps, it may still be used here and there as a warning against that "dangerous heresy," pre-millennialism.

Recent events in the missionary history of the American churches have a very significant bearing upon this question. The attitude of the great denominations toward the doctrine of the pre-millennial coming of the Lord during the last quarter of a century has been far from friendly. Those in the pulpit and in the pews who were known to hold that belief have been tolerated, that is all. Instances are not lacking, however, where they have not been tolerated. That more stringent disciplinary measures against them have not been resorted to is chiefly due to the fact that the existing creeds or articles of faith of the Protestant churches refuse to make it plain that pre-millennialists are real heretics. They may be at variance with what the churches of to-day believe, but the well-known belief of the fathers is disappointingly like theirs.

In the mean time the churches have gone on in their regulation methods of stirring up the minds and hearts of the people in the great and holy cause of missions along the lines of world-improvement and world-conquest by the Gospel through our efforts. Side by side with the great regular organizations, the missionary boards of the churches, other bodies—call them "irregulars," if you please—have sprung up, who have made the evangelization (not conversion) of the world their aim and object, emphasizing not the gradual advance and development of a church-millennium, but hastening and looking for that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ.

Thus the doctrine of the pre-millennial coming of the Lord

OUR HOPE.

has actually been on trial before the eyes of the whole church as a working factor in the cause of missions on a pretty large scale and for a considerable number of years.

What are some of the results? One of the wealthiest denominations some months ago found itself face to face with a grievous deficit in its missionary treasury. A great mass-meeting was arranged. The foremost citizen of this country was summoned for the occasion. The most eloquent and renowned speakers were engaged. It was a great effort. But the financial result was an acknowledged failure. Only a fraction of the amount asked for was secured.

Another, not the wealthiest, but numerically the strongest and, perhaps, the most enthusiastic of the "world-conquering" churches, wound up its last fiscal year with a debt against the missionary treasurer of about a quarter of a million dollars. The denomination has a very complete and effective organization for connectional efforts of this kind. Every pastor and Sunday School superintendent was appealed to. The church press all over the land did heroic service. A Debt-paying Day was appointed. One dime only from every member and Sunday School pupil would have more than wiped out the debt. Debt-paying Day came and went, but the debt still lingers. Only about one-fourth of the required amount was forthcoming.

Now the other side. A convention was held by one of the "irregular" bodies last summer at a sea-side resort. World-wide evangelization preparatory to the coming of the Lord was a prominent theme all through the gathering. On the closing day over \$100,000 were laid upon the altar in free-will offerings for the cause of missions. Two months later another convention of the same body of Christian people met in this city. Again the sacred cause of missions in the light of that blessed hope is set before the people; \$120,000 are poured out in voluntary contributions.

We know comparisons are called odious. We would rather not have to make them. But how can it be helped? Facts are facts, and are stubborn things. And these things have not been done in a corner. The worldly press has reported them, and the religious press cannot afford to suppress them. We hope all the official and non-official papers of all the

churches will comment on and discuss these facts. We earnestly beseech them to probe this matter to the bottom! It is not yet too late for them to return to the old paths. The martyr church was the missionary church, and it was the church again with the blessed hope.

Let there be a revival of the good and apostolic preaching, "The Lord is at hand," and a genuine revival of the true missionary zeal of the church will be the sure result. Let the Lord alone be exalted as the only hope of the church, and the Lord will honor the church by an outpouring of His Spirit. Let the people of God receive again what is their birthright—the blessed hope—and they will spurn the miserable mess of pottage of a church-millennium in this death-ridden age.

Brethren in the "regular" church army, give the doctrine of the Lord's speedy coming a full and fair trial—while you may! You cannot afford to go on trying to make believe that the church is going to conquer the world for Christ. Enlightened children of God will not believe this delusion. Why go on breeding skepticism and unbelief in the very church of the living God? Back to the faith once for all delivered to the saints!

THE HOLY SPIRIT AND THE JEWS.

BY A. C. GAEBELEIN.

IN the Epistle to the Romans Paul asks, "What advantage then hath a Jew? or what profit is there of circumcision? Much every way." (Rom. 3: 1, 2). In chapter nine he speaks of his brethren according to the flesh, "to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God and the promises." Among these promises we notice the promise of the gift of the Holy Spirit. The Holy Spirit and His blessed work was well known in the Old Testament. We find His presence on almost every page. The prophets were taught and inspired by Him, the mighty men did accomplish their works through His power, and every willing and believing sinner in Israel was saved and guided by His instrumentality. In the prophets we find some very definite promises of God to

Israel concerning the gift of His Spirit. The most prominent we find, hear from Joel's lips:

"And it shall come to pass afterward, that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out My Spirit. And I will show wonders in the heavens and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

Has this ever been completely fulfilled? We answer, No. True, this promise has seen its first fulfillment on the day of Pentecost. The believing and trusting remnant in Israel was assembled waiting for the promise of the Father, and when the day was come there came a sound from heaven as of a rushing, mighty wind, and tongues of fire came upon each. They were filled with the Holy Ghost and began to speak in other tongues, and while the wondering multitude stood by, Peter said, "For these are not drunken as ye suppose, but this is that which was spoken by the prophet Joel." Then follows the above promise. Certainly the occurrence was the partial fulfillment when wonders in heaven above and signs in the earth beneath, blood and fire, and vapor of smoke shall accompany the manifestation of God the Holy Spirit among the nation Israel.

In verse 39 of Acts II, we read, "For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Here we notice: 1. The promise is for those living at that time; 2. Their children, coming generations of the seed of Abraham; and 3. to all that are afar off, Gentiles, even as many as the Lord our God shall call, the people taken out for His name. Not all the Jews living in Jerusalem received the gift of the Spirit. The record says that only the twelve received the Holy Ghost in that extraordinary manner, while the three thousand, it is stated, that they were baptized after receiving the word. Again

OUR HOPE.

117

the nation at large rebelled against the Spirit. True a very large believing remnant was saved from the apostate nation, but the nation at large rejected the Spirit, and the crowning sin was the sin against the Holy Spirit in the death of Stephen. A bitter persecution soon commenced in Jerusalem against the believing Jews and scattered them throughout Judea, but while the Jewish-Christian Church assembly continued to exist in Jerusalem up to the time of Jerusalem's predicted fall, we hear nothing more of the manifestation of God, the Holy Spirit like He manifested Himself before the stoning of Stephen.

The times of the Gentiles are now fully set in and the purpose of God, the preparation of a people for His name from among the Gentiles, is being carried out by God the Holy Spirit, while Israel is scattered and humiliated, blinded and in unbelief, cut off from their parts, the land trodden down by the Gentiles. However, God's purpose concerning Israel must be accomplished and Joel's prophecy is again to be fulfilled in the City of Jerusalem, and in Judea, by which Israel will become the appointed head, or the centre of the race, a nation of holy prophets and priests. This is clearly taught in the Old Testament. Moses possessed this blessed Spirit, and we read in the Book of Numbers that the Lord took from the Spirit which was upon Moses and put him on a number of men, while two who had not come out and whose names were taken prophesied like the others in Israel's camp. To the messenger who comes to Moses asking him to silence the two men prophesying, Moses says, "Would God that all the Lord's people were prophets and that the Lord would put His Spirit upon them." Moses' wish sprang from a prophetic knowledge of Israel's high calling, and the time will come when indeed all the people of the Lord (Israel) shall receive the gift of the Spirit. Ezekiel says much in the name of the Lord about the time when a whole nation is to receive the Spirit. It is a deplorable fact that just these promises are almost exclusively claimed by the church, and Israel is lost sight of completely. A fact which must grieve the Spirit. Ezekiel 36, and all its blessed promises belong to the Jew first."

"And I will put My Spirit within you, and cause you to

walk in My statutes, and ye shall keep My judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be My people, and I will be your God."

In the vision of the valley of dry bones we notice two stages in Israel's reatoration and glorious future. First, it is organization, and in the second place it is the gift of the Spirit.

"And shall put my Spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."

In Jeremiah 31, we read of the new covenant:

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more."

Now, this new covenant is not yet in force in the fullest sense of the word. It can only be made when the nation will look upon Him whom they have pierced, and the Spirit will be poured out upon them. Isaiah has the same message. He says in the name of the Lord:

"Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens forever, a joy of wild asses, a pasture of flocks. . . Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest."

But one of the fundamental passages concerning that day we find in the prophet Zechariah:

"And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they

OUR HOPE.

119

shall look upon me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first-born."

Here we see Israel returned to the land when their long-expected Messiah returns, and with His personal and visible advent of Jehovah, Jesus, the pierced One, comes the Spirit of grace and of supplication, and believingly they look upon Him.

While prophecy points to Jerusalem and Judaea, the land where the Spirit is to be given and the second coming of our Lord as the time when these promises are to be fulfilled, others point to a believing remnant which is to be called into existence before the Lord comes. God has always had a remnant among His apostate people, who trusted in His name. This remnant at different times in Israel's history is a type of a remnant which is to be at the time when "Jacob's trouble" will be upon the nation and the Deliverer about to come. Matthew 24. has nothing to do with the gentile times, but refers to the great tribulation in Jerusalem and in Judaea. It has been partly fulfilled in the destruction of Jerusalem in the year 70. It will be entirely fulfilled in Israel just before the Lord cometh, and the coming Lord will find a believing Jewish remnant, which belongs to the nation and suffers with the people in the great tribulation in Jerusalem.

We believe the Spirit of the Lord is preparing at this time the remnant according to the election of grace. We believe our principles in witnessing to Israel are according to the mind of the Spirit and in harmony with God's purposes, who will call into existence such a believing remnant in the nation who will no doubt be used in a special manner during the millennial reign.

 OBSERVATIONS ABROAD.

 BY THE EDITOR.

 (Continued.)

MY desire was great to meet our dear brother R. in Warsaw, who has suffered much persecution and affliction for his faithful testimony to the truth in Jesus. It was

OUR HOPE.

• great joy when this desire was realized. Our brother also rejoiced greatly to have the visit and fellowship of one with whom he could speak freely and from the heart concerning the prospects and issues of the great work which is so laid upon his heart. Although there are a number of true Christian friends in Warsaw who take a warm interest in the work he pursues, yet, belonging as they do to different denominations, their sympathies are more or less circumscribed. If our brother would consent, as he has been repeatedly urged to do, to become one of their "agents" in making proselytes among his people, he would not be lacking either funds or active co-operation. But it is something to have well-wishers, if you cannot get more.

It is no easy matter for a young and comparatively inexperienced laborer to stand at his post amid hostile surroundings, with a minimum of sympathetic encouragement on the part of Christians, but with a maximum of discouragements and opposition. The joyful assurances on the part of our brother of the great encouragement and cheer which this visit had brought to his heart were enough to make me feel fully repaid for all the outlay and discomfort of the long journey. My only regret was that the visit had to be so short. Gladly would I have spent many weeks or months to gain a much fuller and deeper insight into the needs as well as the possibilities of the work of God among the masses of Jews in Poland.

What I saw and heard in the house of our brother cheered my heart. It convinced me not only of the genuineness of his purpose to live out consistently before His Jewish brethren the principles of the "Hope of Israel," so as to give no offense to them in his daily life and conversation, but also of his earnest desire, like Paul, by any means to save some of them. And the Lord has very graciously blessed his labors and heard his prayers. The police authorities have not yet given him permission to hold public meetings. So there was only a very informal gathering of Jewish men at his home, some of whom have come into the clear light of the gospel, others are earnest seekers of the truth in Jesus. My heart was made glad by the conversations had with them and by the words of testimony that came from their lips.

The work is chiefly visiting the Jews in their homes or shops and talking to them individually. Those who desire to hear

OUR HOPE.

187

and know more of the truth are invited to come, either singly, or in very small groups, so as not to arouse police suspicion.

One of the most hopeful features of our brother's work is the way in which the New Testament is distributed and received. He does not, as a rule, give them away indiscriminately, but takes a few kopeks in payment, in order to make sure that there is a real desire to have the word. He has no public stand or booth for distribution; but that work is also carried on very quietly in a private way. And yet, so great is the demand, that in less than a year's time, our brother has disposed of more than one thousand copies of the New Testament to Jewish men. Surely, the withered and blasted fig-tree is budding again; the Spirit of the Lord is preparing the faithful remnant in Israel for the latter days, the time of Jacob's trouble, and the deliverance to come. Such seed-sowing will not fail of a rich and glorious harvest to be revealed in that day.

There was much earnest and prayerful discussion over some of the aspects of the Hope of Israel work. The question of organization and all it implies was considered again and again. The stand taken by Joseph Rabinowitz and by Rabbi Lichtenstein and a few other laborers in and for Israel, the indications on all hands of an increasing number of Jews earnestly inquiring after the truth in Jesus of Nazareth, the remarkable awakening of the national spirit in down-trodden Israel at this time, the assurances again and again from Jews who believe in Christ that only pure Messianity, not any of the forms of historical Gentile Christianity will ever be acceptable to the nation Israel—all these came in for their due share of attention. But who shall begin the work of gathering in? Who is called to assemble the outcasts of Israel around the banner, out of this or that church, but of Jesus, Messiah, Saviour, King of Israel? This can and must be left only to the Lord. In our eagerness to press for visible results we would only spoil the Lord's work. Nothing is to be gained by anticipating God. Everything by waiting quietly upon Him. Let the work be one of faith, and of faith only,—until God in His own time shall visit the remnant of His people with such demonstrations of pentecostal power that all will recognize—this is the Lord's doing!

OUR HOPE. EARNESTS AND FIRST-FRUITS.

BY REV. A. B. SIMPSON.

(Preached at the Old Orchard Convention, August 2, 1896. Abbreviated.)

"We which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body." Rom. 8: 23

A DISTINGUISHED naturalist tells us that the little withered bud which you can see on the points of the branches in the autumn, after the blossoms have faded and the leaves have fallen, contains hidden away in its bosom, all wrapped up in finest folds, the embryo and germ of the leaf and blossom of the coming spring.

This is a beautiful type of the spiritual realm, where God is ever preparing His purposes in advance and planting the seeds of the harvests of grace and glory which shall by-and-by appear, and making each age the earnest and foreshadowing of the age to come. It was thus that the plan of redemption was unfolded in type and shadow, in the emblems of Eden, the sacrifice of Isaac, the ceremonies of the Mosaic ritual, and the long panorama of the types of the Old Testament.

In like manner the present age is also in a sense the foretaste of the age to come. We may expect to find, in the events that are transpiring in the world to-day, the buds of promise which foretell the millennial age, and out of which are yet to spring both the good and the evil developments of the age to come.

This is the thought expressed by the apostle in our text: "We which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

(1) The age to come will bring our spiritual maturity and perfection. Then we shall reach the complete ideal of Christian character. "When He shall appear we shall be like Him; for we shall see Him as He is." What that likeness will be, the boldest imagination and faith may but dimly anticipate. We shall be as holy as He, we shall be as happy as He, we shall be as beautiful and glorious as He. Shall we be as wise as He, as strong as He, shall He give to us the fullness of that wonderful promise: Then we shall know even as also we are

OUR HOPE

123

know? Shall He permit us to share with Him not only the government of worlds, but their creation, too?

The mind is lost and dazzled in the contemplation of all the possibilities and glories of that coming age; but whatever it will be, whatever it will bring, is already being foreshadowed in the earnest of the present life. The Holy Spirit is the earnest of our inheritance, until the redemption of the purchased possession. There is nothing that shall enter into the holiness or happiness of heaven and of the millennial age which is not already anticipated in kind, although as yet imperfect in degree in the experience of the believer. The King of Glory must be enthroned within the heart before we can crown Him Lord of all with the seraphim of heaven and the ransomed of earth. The kingdom of righteousness and peace must be established through all the realm of our spiritual nature and our moral being before we can share it with our King over a regenerated earth. Beloved, have we the first-fruits of the Spirit? Do we know what it means to have Christ within us the hope of glory?

(3) The coming kingdom will bring us our physical perfection, the redemption of our body, the resurrection from the dead, the translation and glorification of the waiting Bride. Then these mortal frames shall take on the likeness of our ascended Lord, and our bodies shall be as strong, as beautiful, as glorious as His. Spurning the laws of gravitation we may pass from world to world, and star to star as readily as our minds and thoughts can now transport themselves. Then the inhabitant shall no more say, "I am sick;" and pain, disease and death forever flee away. But all this is anticipated in the present experience of the believer who receives Christ in all His fullness for body, soul and spirit.

The life of Christ in this mortal body is but a draft in advance upon our inheritance beyond. The life that now thrills these mortal frames with sweet exhilarance, lifting us above disease and the disabilities of temperament, constitution and climate, and enabling us to multiply the effectiveness of our lives by the added energy which He imparts—all this is but an anticipation of the life to come. Speaking of this in 2 Cor. 5: 5, the apostle says, "Now, He which hath wrought us for this very thing is God, who hath also given us the earnest of the Spirit."

OUR HOPE.

Of course, He must mean by this that the Holy Spirit in His physical operation upon our frame gives us an earnest and suretaste of the time when this mortal shall put on immortality, and this corruptible shall put on incorruptibility. Beloved, have we this earnest, this suretaste, this anticipating touch of the life to come? It is our privilege, and its experience now will doubtless add much to what the resurrection will mean for each of us then.

(3.) The life to come is going to bring us a very glorious re-creation and restoration of the material universe. The world around us will be transformed and paradise restored. Nature to-day is disturbed and distorted. "The whole creation groaneth and travaileth together in pain until now." Every living thing is suffering because of the fall of man and the dominion of Satan, sin and death. There is not a moment but heaven has to hear the wail of some oppressed or dying life. But this is going to end, and nature will be delivered from the bondage of corruption into the glorious liberty of the children of God.

Its forces will cease to be destructive, and will become beneficent, harmonious and blessed. The sun will scorch no more with consuming heat, the ocean will cease to be a living tomb, the fairest spot in all our cities will no longer be a cemetery, the forces which science is beginning to understand will become the handmaids of progress and the agencies of Divine and human beneficence, and earth will become the beautiful abode of the happiest beings in all the universe of God.

Now, all this is being already anticipated in the present dispensation. God is giving us the earnest of it in the wondrous days in which we live. The progress of science is but an introductory chapter in the advent of the millennium; but an anticipation of the wider knowledge, and the larger emancipation of all the powers of nature in the age to come.

Within our own time the lightning has ceased to be destructive, electricity is the mightiest force in our constructive and industrial life. Every year is adding to the extraordinary discoveries of human knowledge and the forces that are made tributary to the mind of man and the progress of civilization. These are but the foregleams of the day when the Lord shall come in person and place all these mighty agencies, directly in

OUR HOPE.

125

the hands of His glorified children, giving to them a sweep of knowledge and an endowment of physical capacity which will enable them rightly to utilize these mighty forces for the high purposes of His kingdom.

(4) The age to come is to bring the restoration of Israel and the fulfillment of all the prophecies regarding Jerusalem and the Holy Land. Then David's greater son will sit on David's throne, then they shall sing on the heights of Zion, then the mountain of the House of the Lord shall be established upon the top of the mountains, and all tribes shall flow unto it, and the law shall go forth from Jerusalem, and Israel be again the queen of nations. But all this is already being anticipated. The earnest of Israel's restoration has begun to appear, the first ripe figs are hanging from the branches, and the summer of that people is at hand.

A wonderful movement looking toward the colonization of Palestine by bands of Hebrews from all nations has already taken deep root among patriotic Jews in every land. A single Hebrew of princely wealth has expended upon his own countrymen in the last few years millions of dollars. The wealth of other Jews is being devoted to this patriotic purpose, and the masses of the nation are becoming thoroughly earnest in this patriotic purpose.

God has scattered His people in every land that they might accumulate the wealth of the nations, and now they are about to carry it back to their fatherland, and use their world-wide influence among the Gentiles to bring about the fulfillment of the Divine purposes.

Spiritually, also, many of Israel's sons are waking to the message of the gospel, and turning to their long-rejected Messiah, and certainly the most remarkable movement toward Christianity that has ever occurred among the children of Israel in the Christian age is moving steadily forward in the last quarter of a century.

Israel to-day is indeed the earnest of the prophetic future and the coming kingdom.

(5) There is another earnest, namely: The work of the gospel among the Gentile nations. The Scriptures make it very plain that it is not the purpose of God at the present time to accomplish the conversion of all the Gentile people, but rather to

take out of them a people for His name, as a kind of first-fruits of the coming age, when all their millions will be led to the Saviour during the millenium.

There will, no doubt, be a time when the knowledge of the Lord shall cover the earth as the waters cover the sea, and all peoples and tongues shall sit under the blessed sceptre of the Prince of Peace; but that is not the present dispensation, that is not until after the Lord shall have come and Israel been restored. The present movement among the Gentiles is but an earnest of this wider movement which shall mark the coming age.

The apostle James in his address to the counsel at Jerusalem clearly marked three stages in the Divine plan—namely, first, to take out of the Gentiles a people for His name; second, "After this I will return, saith the Lord, and restore again the tabernacle of David that is broken down, and will restore its ruins as in the days of old;" third, "The residue of nations shall seek after the Lord, and all the Gentiles upon whom My name is called, saith the Lord that doeth all these things."

The first of these movements is the earnest of the last.

This is really what we are meant to-day to do, to gather in the first-fruits from the nations, and present them to Christ at His coming as the pledge of all the rest which shall surely follow.

Now this was all beautifully set forth in the feasts of the ancient Levitical year. The ecclesiastical year of the Jews was a type of the coming dispensations. First in the year came the passover, which, of course, foreshadowed the cross of Calvary, the great foundation and starting point of Christianity. Next came the feast of Pentecost which represented the coming of the Holy Ghost and the dispensation of the Spirit which He was to usher in. Now the Pentecostal age was not confined to the apostolic times, but runs on to the close of this dispensation. Then came the third great feast—the Feast of the Tabernacles, which celebrated the ingathering of the full harvest, and which pointed forward to the millennium age when we shall gather in with palms in our hands the full harvest of the nations, and celebrate the triumph of our King and the salvation of the world.

And so in the prophetic picture of the millennium, the nations are represented as coming up to Jerusalem to visit the King, the Lord of Hosts, at Jerusalem, and to keep the Feast of Tabernacles which runs on through the whole millennium age, as the most perfect expression of that happy and glorious time.

CONDITION OF THE JEWS IN MOROCCO.

THE following paper was sent to us by Bro. Albert J. Nathao, a Hebrew Christian, now carrying the light of the glorious gospel of the Son of God into dark Morocco. We had requested him to write us occasionally on the condition of his own brethren in North Africa. He says in a private letter: "I enclose you a little account of the Jews in this land written by my friend and helper, Mr. Hammer, as I am so pressed for work that I cannot go into the details of Israel's shame, oppression and sufferings . . . If the Lord sends the means I expect within a few months to make a journey of exploration through the Riff and Atlas regions clear down to the borders of the Sahara, if possible, and determine the location and condition of the Jews in this region. Shall be glad to let you know what I find."

In a brief rehearsal of the present condition of Israel, once his glory—and again to be his glory, let us take a glance at God's word concerning them.

Isa. 9: 16. "I will scatter them among the heathen, whom neither they nor their fathers have known; and I will send a sword after them, till I have consumed them."

Here in Morocco they are compelled to live in a separate part of the city called the "Milleh," which is walled in on every side; the entrance being through ponderous gates of great size, which are shut and locked every night. In the larger cities thousands of Jews are crowded into a very small area, thus compelling many of them to live in one house, which is very detrimental to health. Their houses are built in the form of a square enclosing an open court, there being four rooms to the floor and often two, three and sometimes four stories

OUR HOPE.

high. One family to the room, *i. e.*, on an average from five to eight persons in a room. Polygamy is also practiced among them in this land. Many of them have two or three wives; the Big Rabbi at Fez has three. The fathers and mothers give their sons and daughters in actual marriage at the ages of five and thirteen; the girls at five, the boys at thirteen. The man can divorce his wife for any trivial offence; there is hardly a woman that has reached the age of thirty that has not been divorced from one to three times.

They are also very superstitious, making many writings over their beds, wearing little charms, many of which are prepared by the Rabbis. One that is worn by nearly all the women, is composed of a number of bits of iron made in various shapes, such as sickles, plowshares, tongues, etc. This is secured from the Moors and is supposed to protect them against evil spirits. When any of the Jews leave the Milleh (Jewish quarter of the city) they are compelled to remove their slippers from their feet and thus to walk barefooted through the streets.

"I will send a sword after them till I have consumed them." Indeed our hearts are made to bleed when we think of Israel in her glory and now see her crouching at the feet of other nations, shorn of glory, without courage, without strength. So consumed that she, like a timid bird, trembles at every uncertain sound.

Killing and robbing them is an every-day occurrence. A short time ago I beheld the remains of four Jews that had been murdered about eight miles from the city, by the Moors; this was done for their money, goods and animals. The bodies were brought in in the morning and they were buried that same day near the gate of the Jewish quarter. A Moor says: "There were four dead this morning, let it be five." With that he fired the contents of his gun, tearing away the crown of another poor Jew's head. Just after that came the report that a large number of men had been killed in the Jewish part of a distant town and their wives and children sold into slavery—all for gain, and yet fulfilling prophecy.

To-day if the rulers of the country are in need of money, they do not hesitate to seize a number of rich Jews on some false accusation, cast them into prison, compelling them to pay large sums for ransom.

They are almost everywhere accessible to the Gospel. Many of them showing evildant interest in the Gospel of their rejected Messiah. It is only a question of men and means and the Oospel can be carried to the thousands of Jews in this land, in a short time.

The principal language spoken is Arabic, while that read and written is either Hebrew or Judeo-Arabic. It is true, however, that along the coast they adapt themselves to the prevailing language, either Spanish or French. There are yet large unexplored portions of Morocco in which are reported to be many Jews. We hope in the next six months to make some expeditions into these parts after which time we can give you a more detailed report.

GENESIS TYPICALLY CONSIDERED.

BY THE LATE F. C. BLAND.

ABEL, a type of Christ, Cain of the Jew who slew Him and refuses the sin-offering lying at his door. God sets a mark on Cain and will keep him alive, reserving his judgment to Himself. So with the Jew who slew Christ (this race shall not pass, etc). Whosoever seeks to exterminate the Jew, vengeance will be taken on him seven-fold.

Lamech, a type of the believing remnant, acknowledges his blood-guiltiness, and prophesies that if Cain, a type of the apostate Jew, is preserved and avenged sevenfold, he, as typical of the remnant who confess that they have slain Christ to their hurt, will be avenged seventy times seven.

Seth comes next, given to Adam instead of Abel whom Cain slew, typifying Christ given back to man even after the Jew has slain Him, and we get the genealogy of Seth, the true seed, as we get that of Cain, in chapter 4. Verse 22, chapter 5: gives us Enoch, a type of the church taken away before the judgment comes to the earth, through which Noah, a type of the Jewish remnant, is brought and preserved by the ark, a type of Christ, not as the slain Lamb apprehended by faith which we get in Abel's sacrifice, but more in the aspect of sheltering the remnant (for whom indeed He has died), but

OUR HOPE.

who have *not yet apprehended Him* as making atonement for them by his blood.

• They are preserved on the ground of the covenant (*see 6: 18*). In chapters 6: and 7: we get vessels of wrath and vessels of mercy, and it is stated the ground on which God saves Noah, viz., righteousness, not intrinsic righteousness in Noah, but in contrast to that which was around, and the testimony is to coming judgment as it will be at the end. God is going to act in righteousness against sin, and *Noah believes this*. In a purged earth Noah offers, not a sin offering, but a *burnt offering*, a type of Christ's appearing, after the latter day judgments, to the Jew, *without a sin-offering* unto salvation, and in chapter 9: 9 we get a covenant established (a type of the new covenant), not only with the spared remnant, but with every living creature. From verse 19, we begin the story anew of man on the earth, and we get in Noah's three sons, types of the three great families of the earth. First, Shem, or the Jew, with whom God makes a covenant, and God calls Himself Lord God of Shem; secondly, Ham, the father of Canaan, the race always opposed to the family of God; and thirdly, Japheth, or the Gentiles in general.

• In chapter 11: we get Ham's race (the flesh) trying to make itself a name, the result of which is, that God stamps universal confusion on the effort, and out of it all, God calls a man to walk on a new principle before Him, viz., faith, the order here being the same as in I. Cor. 13: that which is first is natural, afterwards that which is spiritual.

In chapter 12: we begin a new history, viz., that of the family of faith whom God from this time connects with Himself, and makes them the depository of His blessings and the centre of His counsels with regard to the earth. From chapter 13 it is highly typical of the history of Israel. God makes a specific promise to Abraham that a seed of His own body should be his heir. Abraham, instead of resting on God's promise, seeks to get an heir by his bondmaid, and, contented with the son of the bondwoman says, "Oh that Ishmael might live before Thee." To Israel in a like manner (in Exod. 3: 8, 17) was made a similar promise about inheriting the land *unconditionally*, but in Exod. 19 they seek, or rather consent, to get into it by law. These things are an

allegory, and are explained in Gal. 4. Hagar typified Mount Sinai, Ishmael the nation under law; and as Ishmael could never inherit the promises, being the son of a bondwoman, neither could the Jew under the code of Sinai.

Hagar despising Sarah may typify the pride of man under law. Though typifying the nation under law, Hagar is assured of God's care, and the very number of the tribes under law is typified by Ishmael's twelve sons. Ishmael was not a Jew, but as a bondman, or, rather, the son of a bondwoman, he typifies the nation under Sinai, and here the flesh again comes first.

In chapter 17 God makes a covenant with Abraham, but it must be on the continual acknowledgement by Abraham and his seed that the flesh profiteth nothing (circumcision). Abraham's attempt to get an heir according to the flesh (chapter 16), may have led to this. Ishmael, even as typifying the nation under law, must be circumcised too. In chapter 18 we get Abraham as the representative of a new principle, viz., "faith," not now so much as the head of the nation, but on account of the fullness of time having come for the heir to be born, as the head of the great and numerous family of faith, and as such he is taken into the councils of God, and he is allowed to intercede for the world, and in view of the promised seed we find God for the first time accepting refreshment from the hand of man, having fellowship with him about the heir.

In Elijah's time, where man saw one, God saw seven thousand. Here, where man expects to find fifty righteous, God only finds three. In the second book of Kings we see that God's grace exceeds man's thoughts as one to seven thousand. Here we see that the difference between God's and man's estimate of the iniquities of the world, especially of the end, as this scene typifies it, is as fifty to three. May not this shadow forth the text, "When the Son of Man cometh shall He find faith on the earth?"

In the beginning of this chapter we find three men came to Abraham, but he addresses them as "My Lord." May not this be a type of the Trinity? Abraham still stands before God, and the angels go to Lot in Sodom, typifying, it may be, the two witnesses coming to the remnant at the end. Lot, who believes and testifies to the others, may be the remnant

OUR HOPE.

who flee and are so saved; his sons-in-law, the apostate Jews who reject the testimony of the witnesses and perish in the judgment of the world. Lot's wife turns back. (Luke 21; Mark 13: 14-16).

The promised seed is not yet manifested, but is a truth to faith. Abraham goes to Egypt (chapter 12.). Sarah is taken into Pharaoh's house, and here may typify Israel in Egypt; and God plagues Pharaoh and Egypt for it.

In chapter 20, after the seed is given, though not manifested, Sarah ceases to represent the nation, and represents the church in the world, denying her position in her relationship with her Lord.

In chapter 21, the fullness of time has come. The heir is born, and Israel under law is cast out in Ishmael. Hagar in the wilderness may answer to the nation now, but they are still under the providential care of God, though scattered amongst the Gentiles, and making affinity with Egypt. Hagar's wandering in the wilderness of Beersheba answers to the nation now, and the opening of her eyes (verse 19) to the veil being taken away. Ahimelech's acknowledgment that God is with Abraham in all he does is characteristic of what the acknowledgement of the world will be about the Jew at the end.

Chapter 22, of course, represents Christ in death and resurrection, and in the next chapter, Sarah, a type of the nation who gave birth to the heir, passes off the scene, and the risen heir forms a new relationship with his own kindred. Rebecca forgets her own people and her father's house, and is brought to Isaac adorned. (Psa. 45.) In chapter 25 Abraham gives all he has to Isaac, and clears the land for him and his bride. Ishmael, the nation after law, passes off the scene, in fact, ceases to exist, and Rebecca, the barren one who did not bear, rejoices in the birth of Jacob, the head of the twelve tribes of promise.

Esau, the flesh morally, not legally, despises his birthright, and Jacob comes on the scene; the order here is first that which is natural, afterwards that which is spiritual. God preserves Rebecca from Ahimelech, as He had preserved Sarah, typifying that His people shall not be mixed amongst the nations.

OUR HOPE.

133

WISDOM AND WICKEDNESS.

BY REV. A. C. PECK.

THE prophet statesman whom God developed among His enemies in the hundred-gated city on the banks of the Euphrates, in giving the finishing touches to his masterpiece of the "time of the end," declares that "many shall be purified and made white and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." That this is a direct prophecy concerning the days preceding the second advent of our Lord, there can be no question.

What is wisdom? What makes a man wise? Job tells us, "Behold the fear of the Lord, that is wisdom!" Who are the wise of to-day? the strong? the rich? the educated? those high and lifted up? By no means! The wise are those who have learned to love God so well that they fear to offend Him. They may be rich and great, but they are generally poor and obscure. Paul says to his fellow-Christians at Corinth, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in His presence."

This world has a wisdom of its own, but God calls it foolishness. Its wise ones and knowing ones, its rich and great, are making plans for Church and State, commerce and society, for the years to come. It will be of interest to us to turn our eyes away from the world a little time and see what attitude those who fear God and who may therefore be counted wise as God reckons wisdom, have taken in reference to the time to come. There is an old colored woman in Denver who is intimately acquainted with God. She is past sixty, lives in a humble cottage, and washes for a living. Her name is Aunt Rebecca Grant. She never learned to read until twelve years ago, when the Holy Ghost set her heart on fire to know more of Jesus. She cannot read very well yet, but she knows God. Sometimes I take her home with me that I may sit at her feet and drink in wisdom from God. I would rather have her teach me the

OUR HOPK.

mind and will of God than any preacher or professor I ever knew. It is to such as she, mighty in wisdom because great in humility, we must turn to find the wisdom from on high.

What, now, is the thought and expectation of the humble ones who are wise in their fear of God? -The assertion I am about to make will be an astonishment to many, even as it was to me when its truth became evident to my mind. Irrespective of denomination or creed, those who live close to God and know their Bibles are expecting the return of Jesus very soon. The number increases every day. As it was whispered among the disciples on Easter morning, "Jesus is risen!" so these days the whisper is passing from mouth to mouth among the elect, "Jesus is coming!" "He is coming soon!" The great significance of this universal and rapidly spreading expectation among God's people is apparent when it is remembered that it is said that "the wise," those who fear God, "shall understand."†

The spread of this doctrine of the speedy second coming of the Lord to set up His kingdom upon the earth, is the secret and mainspring of the intense desire, felt by so many, for heart-purity and holy living. It is an instinct planted by the Lord in the hearts of His followers that they may be clothed in the wedding garment when He shall arrive. It is not local nor confined to any one sect. It exists among all denominations and rises from all lands. The revival and preaching of the doctrine of the Holy Ghost is God's response to this cry. For many years He was almost relegated to the shades. He was counted a back number. But it is all changed now. He is being honored and received by an ever-increasing number who are glad to welcome Him as their Guest and Friend.

The past five years have witnessed a marvellous change in this respect. Many notable volumes have been added to alcoves dedicated to Holy Ghost literature. The evangelical press has been alive with records of new thoughts and experiences born of Him. From a growing number of unfettered pulpits have proceeded, with no uncertain sound, the precious announcements of His presence. These are indeed the days of the latter rains! The pre-tribulation Pentecost is already upon us with its heavy freights of richest blessing. God open our eyes to the truth!

OUR HOPE.

135

It is unquestionably the divine plan that during the closing days of this age of grace a sharp distinction shall be drawn between those who love God and those who do not. Wickedness will exist in many new forms and in high places. Many will have the form of godliness, but deny the power thereof. Spiritism, which is only one of the forms of diabolism, will be a mighty leaven in the world, and will penetrate even to the altars of God's temples. As Jannes and Jambres withstood Moses, so will these also resist truth. Modern so-called "higher criticism" is nothing but the habbling of evil spirits that have taken possession of apostate men, ordained to preach Jesus Christ, but recreant to their vows. The devil's wardrobe will be made up of white robes, and as an angel of light he will seduce many of the unwary from the truth.

"The wicked shall do wickedly." That is, those who fear not God shall be open, fearless and shameless in the prosecution of their evil schemes and practices. Oppression and covetousness, pride and selfishness, lust and passion, shall stalk abroad flaunting their gorgeous banners of sin and shame in the faces of all who oppose. Decency and delicacy will have departed so far from them that they will no longer make attempt to hide the shame of their lives.

But, on the other hand, the prevalence, boldness, and heartlessness of evil will create a strong revulsive feeling among people who have named the name of God. This will shape itself into desires for purity and holiness on the part of God's elect which will result in their separating themselves more and more from existing forms of evil whenever found. The inevitable consequence of this withdrawal from evil will be persecution. The saints will not only be "purified," but they will be "tried." It has already begun. I am painting a picture of to-day. Many holy people of God who protest against the worldliness that has crept into the church are made to feel the sting of the threefold lash of tongue, pen, and enforced isolation from pulpit, and pew, and press. The faithful preacher is degraded by ecclesiastical edict in his standing before the people, and the faithful layman is cut off from the congregation and his influence discounted by an invisible wall constructed by Satan to shut him off from his fellows.

Nevertheless, "many will be purified." It is God's plan.

The Lord will have a Bride full of the Holy Ghost, patiently, faithfully, and anxiously awaiting His coming when He shall descend into the air to summon her to meet Him. These are days pregnant with import to the wise who read the signs of the times. "None of the wicked shall understand." No man can tell what a day will bring forth. We have ceased to be surprised at anything. With our loins girt with righteousness and our eyes fixed upon the sky, let us be ready to welcome Him at a moment's notice.

THE COMING KINGDOM.

Rev. 11: 15-19.

By THE REV. D. M. STRARNS, D.D.

"The Kingdom shall be the Lord's." Obadiah 21:

WE HAVE in these few verses a synopsis of the rest of the book, a summary of that which is afterwards given in detail, embracing everything involved in the completion of the mystery. As the breaking of the seventh seal reveals seven angels with their trumpets, so the sounding of the seventh trumpet seems to include the seven vials of the wrath of God, and all else in the consummation of events leading to the kingdom.

What a glorious and inspiring fact is here brought before us! The time will come when it shall be said, "The kingdoms of this world are become the kingdoms of our Lord and His Christ; and He shall reign for ever and ever." "The God of heaven shall set up a kingdom which shall never be destroyed . . . and it shall stand forever. The kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him" (Dan. 2: 44; 7: 27) See also in the following passages further assurances of this glad time of great victory over all the earth: Num. 14: 21; Isa. 41: 9; Hab. 2: 14; Ps. 72: 11; 86: 9. And let your heart leap for joy, O fellow believer, for then shall we see and be like Jesus, and in immortal bodies reign with Him (1 John 3: 2; Phil. 3: 20, 21; Rev. 3: 21; 5: 9, 10; Col. 3: 4; 1 Thess. 3: 13). The church of Christ has

OUR HOPE.

137

A HIGH AND HOLY AND HEAVENLY CALLING

above all others who ever have been or shall be redeemed by His precious blood, for we are members of His body, joint heirs with Him, and are now in training for our future rulership (Eph. 5: 30; Rom. 8: 17; Heb. 3: 1; Eph. 1: 18; 2 Tim. 2: 12).

This kingdom of our Lord on this earth will come suddenly and with great judgments. This is the uniform testimony of Scripture. Verse 18 of this section says it will be the time of resurrection and rewards for His people and destruction for His enemies. This agrees with Dan. 7: 10, 22, 26; Isa. 34: 8; 63: 4. The church cannot be the kingdom, for there must be in a kingdom a ruler and subjects, but every true believer is a joint-heir and ruler with Christ. We profess to be cheerfully subject to Him this little while, and it is well if we are, for thus we are being trained to rule. It was not possible for the church, when founded by Christ, to strike the image on the feet, for there were no feet to strike, the legs not being fully developed till more than 400 years after Christ. The church's business is not to smash in pieces the kingdoms of this world, for Jesus taught to pay tribute to Caesar, and be subject to the powers that be. The gathering out of the elect church is

A PREPARATORY STAGE OF THE KINGDOM,

and the more we do to hasten the completion of this election, the more sincerely can we pray, "Thy kingdom come, Thy will be done in earth as it is in heaven." How can anyone truly pray this prayer, who puts forth no effort to give the the Gospel of the grace of God to the hundreds of millions who have never heard it as yet? It seems to me one of the most deadening things ever put before the church, to teach that her mission is to convert this world. Consider the fact that the natural increase of the heathen (so called) far exceeds from year to year all converts to Christianity, and where is the inspiration to work for such an end? Consider the condition morally or religiously, of any town or city where the Gospel is preached. Consider the condition of any body of professed believers in reference to the command to preach the Gospel to every creature, and what can be the conclusion but that there is little sympathy between the members and their Head? We

are to be His witnesses unto the uttermost parts of the earth, to take out of the nations a people for His name (Acts 1: 3; 13: 14). "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come" (Matt. 24: 14)—the end of this present elective age and the dawning of the age when all things shall be subdued unto Him, for He must reign till He hath put all enemies under His feet (1. Cor. 15: 25). Then shall we see the full significance of the Temple and Tabernacle, and the Ark of His Covenant, the Mercy Seat, the Cherubim and the Glory of His presence.

THE BOOK OF REVELATION.

BY JAMES SPRUNT.

"The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John; who bare record of the Word of God, and of the testimony of Jesus Christ and of all things that He saw." Rev. 1: 1, 2.

"**R**EVELATION of Jesus Christ!" Such is the title given by God Himself to this, the last book to the Bible. We must remember that it is only the text of the Bible that is inspired. Headings, marginal notes, footnotes, etc., are the work of uninspired men, and are therefore, often misleading. The heading of this book, which reads, "The Revelation of St. John the Divine," is not strictly true. John, the beloved disciple was instructed to write this book, but that was all. It is

"THE REVELATION OF JESUS CHRIST, which God gave unto Him." And it will be noted, just here, that the Lord is not brought before us in this book as the only begotten Son in the bosom of the Father, but rather as the servant-Son. He is here seen more in His character as described in the Gospel by Mark. It is in that Gospel we read, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." (Chap. 13: 32.) Taking the place of a servant, He is as one who dares not know what His lord doeth—as one who waits for instruction. And so here, it is "The Revelation of Jesus Christ, which God gave unto Him."

OUR HOPE.

139

It should be observed, also, that the "Revelation" is in the singular number, and not, as some are wont to say, "The Revelations," which is plural. It is not several unveilings of Jesus Christ, but one. And this leads us to say that the Revelation has special reference to the *person* of the Lord Jesus Christ. The Greek word *apokalypsis*, which signifies "revelation," refers to the Lord as

THE ONE WHO IS COMING WITH HIS SAINTS in judgment, and to reign in glory over the earth. It is used in such Scriptures as 1 Cor. 1: 7; 3 Thess. 1: 7; 1 Pet. 1: 7, 13; v: 3; and should always be translated "revelation." As to this see the Revised Version and the translation by Newberry, Rotherham, Young, and others.

In perfect agreement with the foregoing, we read that the Revelation is "to show unto His servants things which must shortly come to pass"—"servants," not "sons," are mentioned. In whatever character the Lord is described, His people have a character corresponding to His. When He is spoken of as the Bridegroom, His people are the bride; if He is the Head, they are the body; when He is a Warrior, they are warriors; if He is described as a Son, then they are sons; and if, as in this Scripture before us, He is a Servant, then His people are described as servants also. This book is not given us to show us our relationship to the Father, but it is a revelation to us as servants concerning things that are coming to pass on the earth. As a servant, the Lord Jesus Christ received from God the Revelation, and as His servant He shows us "things which must come to pass speedily." The reason why the character of "servants" instead of "sons" is brought before us is, we believe, as has been expressed elsewhere, "partly because God is in the Revelation making known a certain course of earthly events with which this character is most in harmony, and partly because God seems here to prepare the way for dealing with His people in the latter day, when their position as His servants will be more or less manifested, but not the enjoyment of nearness as sons."

"And He sent and signified it by His angel [or messenger] unto His servant John." Instead of the word "signified," we might read "showed by signs." Here we have John brought before us in the same character—as a servant—"who here

record of the Word of God, and the testimony of Jesus Christ, and of all things that he saw." Let those who have neglected to read this book note that the visions of John are "the Word of God and the testimony of Jesus." Mark also, that the testimony is threefold. It is *from* God, *through* Jesus Christ, and *by* the visions and signs shown by the angel.

We now come to the special blessing promised to the reader, hearer, and keeper of the things written in this book:—

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

In no other book in the Bible is there promised such blessing or happiness as there is in this one, to those who study it. How remarkable that so many of God's people neglect this book and think it too difficult for them to understand; and moreover not essential for them to study. All who love the Lord Jesus Christ should seek to know all that God has been pleased to reveal concerning Him, either as to the past, the present, or the future. For us to neglect any portion of God's Word simply because it is not essential to our present salvation savours of selfishness. It is God's desire that we should love to hear and learn concerning anything that exalts Him Who loved us and gave Himself for us. And so we are encouraged to study the Revelation of Jesus Christ, which God gave to Him.

The Greek word *Makarios*, which is translated "blessed," might be more correctly translated "happy." If, as we have intimated, we will only seek to know the things which exalt our Lord, His own Divine happiness will fill our souls.

1. Happy! he that reads. 2. Happy! they that hear. 3. Happy! they that keep. Thus all are encouraged to read or hear, and then to keep the things which they do so read or hear. It will be observed that not a word is said about understanding. Of course, we must seek to understand. But do not be discouraged if you do not understand everything in this book. What God wants is the ear opened to hear His voice, so that there may be a "keeping" of all that is heard from Him. If we have neglected this portion of God's Word, let us neglect it no longer. The Lord commends it to us just now, with His own pronounced blessing upon those who read it either in private or public; to those who hear it, for all may

OUR HOPE.

141

not be able to read; and upon those that keep or treasure up these sayings in order to regulate their lives by them.

It should be noted also that the Lord in a similar way commends the study of this book in chap. 23: 7. "Happy! he that keepeth the sayings of the prophecy of this book," Thus, at the beginning and at the end of the book the Lord presses upon us the importance of its study, and we are convinced that all those who prayerfully heed this exhortation of our Lord from heaven, and who know and keep "these sayings," will be kept from Satan's three-fold net of to-day, viz., Romanism, Ritualism and Rationalism. For this book reveals these things in their Satanic hideousness, and also tells of their eternal doom. May we be found among those who prize this portion which testifies of Christ's glory and of the glory which is to be revealed.

"THE PALESTINE QUESTION."

UNDER this heading the Jewish papers continue to write about Dr. Herzl's scheme for the establishment of a Jewish State, and meet objections against it.

A SOCIAL VIEW OF THE QUESTION.

A correspondent of *The Jewish World* enlarges on the social and civil view of the question, and says of

The Future of Palestine.—"Allow me to observe that if Dr. Herzl succeeds in carrying out his scheme, Palestine will become the future centre of Eastern civilization and education, but the modest manners and politeness of its people will be more like Paris or London than an Eastern city. Jerusalem will become the home of literature, science and art; its colleges, university, academies for different educational purposes will surprise the world. From every part of the globe people will gather to Jerusalem to gain knowledge, because, as is known, the masters of art and science in Europe are mostly Jews; the skilled of every profession nearly in every country up to this day are co-religionists or of Jewish descent. Well; if all the intelligent men of our race will settle in the Holy Land, the wonders of the world will be seen there. As for pleasure and liveliness, I can assure your readers that Jerusalem will be superior to London. Jerusalem will be a city

of clubs, hotels, theatres, music halls and sports. All this we may expect in the Holy City of the future with its town hall, its lord-mayor, aldermen, town-councillors, sanitary officers and relieving officers, its court, judges, lawyers, etc.—everything carried out according to the law of Moses! How delighted Israel will be to see the flag of Judah once more raised over the ancient capital!"

A RELIGIOUS VIEW OF THE QUESTION.

The Return to Palestine.—"Much has been written of late concerning Palestine. Many good and dear children of Zion have done their best in your esteemed journal to clear the way for Jerusalem, but no one in my opinion struck to the heart of Israel so manfully and so Jewish as your correspondent, 'L. T.,' in last week's *Jewish World*. Fearless as our prophet Jeremiah he tells us the truth, that we need 'a spiritual regeneration'—the only foundation to build on—for our state in Palestine. But how is a nation to be born in a day? is a question not easily answered, and our brother 'L. T.,' who finds fault, should also find a remedy. In the Book of Ezekiel 20: 40, we find that on the Holy Mountain, in the mountain of the height of Israel, 'all of them in the land serve Me, there will I accept them.' Is this not sufficient to hope that on our own soil, under God's care, far away from European busy and gay life, honest toilers of the land, young Israel regenerated, blessed of God, will also become a blessing to the world? Our people were always a literary people; our free education bill was not passed at the end of the nineteenth century, but long before the first. At times, when darkness covered the earth, and gross darkness the nations, it was from the Jewish schools only that light shone forth. Who will question Israel's holy instinct? Who was it then that conquered the spiritual kingdoms of the world? Christianity and Mohammedanism are they not ours? Rebellious children they may be, nevertheless we created, formed and put life into them. If such be Israel's toward power in time of trouble, what may the world expect in Israel's prosperity? But now, since we have, as it were, vaccinated with our spiritual mission every nation of the world, is it not now high time for us to see to ourselves, to illuminate our own corner, so that greater light may go forth to the world? How long will our dreamy millionaires go on

constructing railways, and connecting one end of the globe to the other? Will they ever remember their own house? It is they, the shepherds of Israel, who are responsible. My brethren, is it not more glorious to be a 'Nassi' in Israel than a railway king? a president over the Sanhedrin than a banker? Now is our opportunity, and God only knows how long our children will suffer if we neglect this opportunity."

NOTES OF OUR WORK.

In our last number we reported the successful services we held with our Jewish friends on the two days of their New Year. We had also two very good services on the day of Atonement and extra services on the two first days of the Feast of Tabernacles. We praise the Lord for the opportunity He has given us again to witness to so many of His own chosen people.

With the first week of November we commence the fifth year of our work among God's ancient people. We have nothing to say of ourselves, but praise Him whose grace has been efficient for us all these years and who has given us the victory. Thousands and thousands have heard our voice proclaiming good tidings and many have been blessed, while we have received the greatest blessing in doing His will and working for the peace of Jerusalem in harmony with the revealed purposes of God concerning Israel.

Probably the most important phase of our work is the distribution of good and Scriptural reading matter among the Jews. The Yargon paper *Tiqweth Israel* is in its fourth year and has been scattered in many lands and finds new readers and friends who assist in its distribution almost every week. Besides this monthly we have issued many tracts for Jews, the last, "The Principles of the Hope of Israel," in 5,000 copies. We have in all published tracts in five languages, that is in Hebrew, Yargon, German, English, and in Judeo-Spanish. These tracts and papers have been regularly sent all over this land and to the strongholds of Judaism in Europe. While we write this there are several packages ready for mailing laying here in our office, addressed to believing Jews in Russia, Roumania, Galicia, Germany and Morocco. Some of these friends who assist

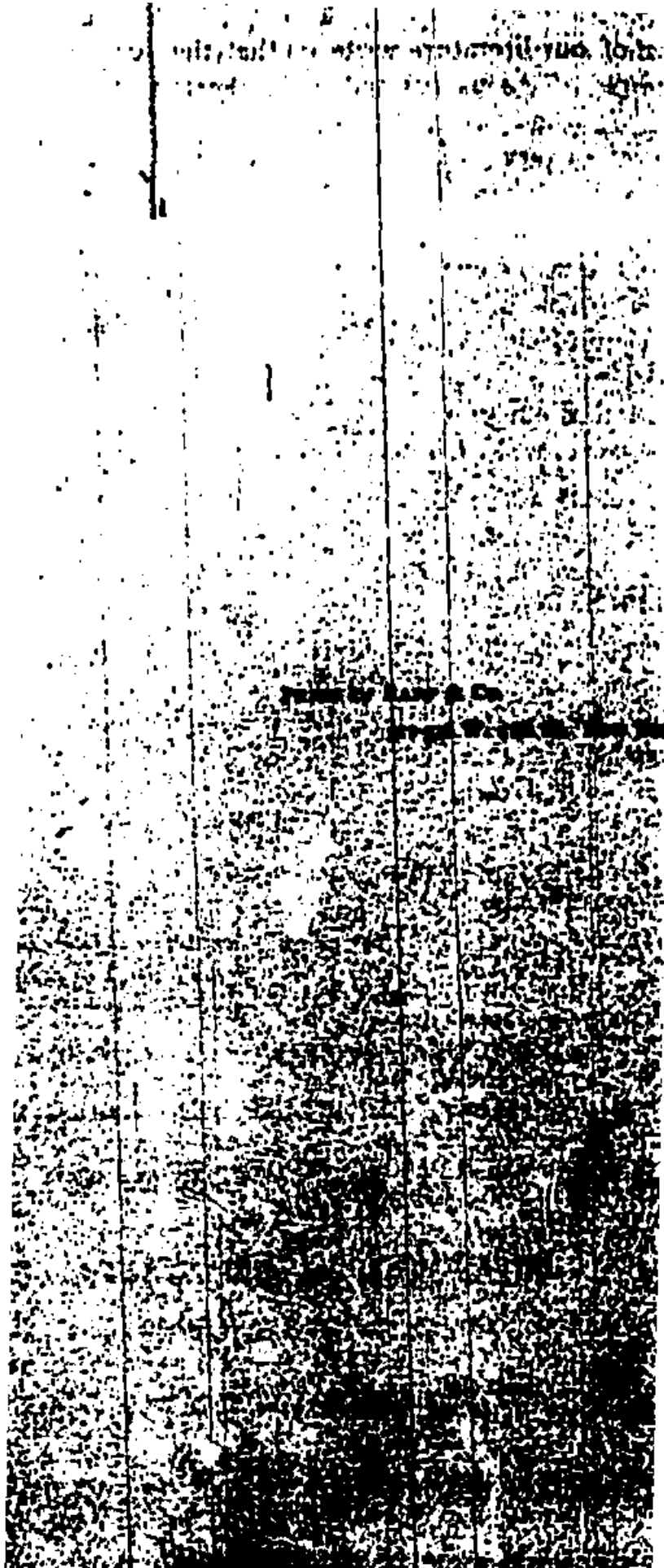
OUR HOPE.

in the distribution of our literature write us that the Jews are very eager to get hold of the papers and prefer them to others. We well know why, because we speak much in their own language of Israel's Hope and their glorious future. This is blessed seed sown and a glorious harvest will come.

And all this has been and is a work of faith. The readers of OUR HOPE have never seen a printed request asking for money or even how much is needed. Nor have we appealed to individuals to send us money, nor made known our needs. We have often been in hard places, but He who has called us to do this work has been our help, the wonderful God of Abraham, Isaac and Jacob, the El Shaddai. Praise His name!

We are coming more and more in touch with Judaism in many countries and expect to give to the readers of OUR HOPE very important news from the Jewish field through a number of friends with whom we correspond. Already a direct communication from Morocco has reached us. Two persons who reside in the Holy Land will send us important information by-and-by concerning Israel's restoration to the land which is now in progress. We have been informed by one of these friends that among the 40,000 Jews in Jerusalem representatives from all lands and all countries are to be found. We are very anxious to find out from what distant lands they have come, how many of each land, etc., and may be able to give our readers full information a few weeks later.

In this country new doors are opened for us to present the truth to the scattered ones of Israel. During the recent Feast of Tabernacles, Mr. Gaebelst spent a week in New England. In Lawrence, Mass., he addressed twice two good and deeply interested gatherings of Hebrews. He also visited a number of Jewish families who received him very kindly and were evidently very thankful for our visit. In Lowell we preached one evening to 35 Hebrews. A heated discussion followed and it was hard work to bring the meeting to a close. In both places we received very cordial invitations to return soon and large audiences were promised. We expect to visit a number of other towns in New England during the fall. We want to do this in the divine order to the Jew first and also to the Gentiles. We desire to reach a number of the Hebrews living in the larger New England towns and at the same time preach the blessed hope and the sure word of prophecy to hostile Christians.



Publications
OF THE

Hope of Israel Mission.

FOR SALE AT
209 Madison St., New York.

1. IN ENGLISH:

Our Hope. A monthly devoted to the study of Prophecy and Messianic Judaism. \$1.00 a year; \$1.25 to foreign countries.

God's Purposes in this Age. A tract for the times. Price, 15 cts.; \$1.25 a dozen.

2. IN GERMAN.

Unsere Hoffnung. A monthly devoted to Prophecy and the Hope of Israel. Price, \$1.00 a year.

Die Vermissten. From the English ("The Missing Ones"). Price, 5 cts. \$4.00 a hundred.

Die Hoffnung ist selb. By A. C. Gaebelin. Price, 5 cts. \$4.00 a hundred.

Kommt der Herr, wenn wir sterben? By E. F. Stroeter. Price, 5 cts. \$4.00 a hundred.

3. IN JARGON (YIDDISH).

Tiqveh Israel. A twelve-page monthly. Price, 35 cts. per year.

Ben Elohim (The Son of God). Price, 5 cts.; \$1.50 a hundred.

Toledoth Yeshua Hameshiach (Geneology of Jesus). Price, 3 cts. \$1.50 a hundred.

Jerusalem. Illustrated. Price, 5 cts.; \$4.00 a hundred.

OUR HOPE.

A CHRISTIAN MONTHLY DEVOTED TO THE STUDY OF PROPHECY AND ORGAN OF THE HOPE OF ISRAEL MOVEMENT.

[Titim. 1: 1. "The Lord Jesus Christ, which is our hope."
ישוע המשיח תקותנו

ERNST F. STROETER, Editor, }
ARNO C. GARBELEIN, Associate Editor, } 209 Madison St., N. Y.

Entered at the New York Post Office, June, 1894, as Second-class Matter.

Published in Connection with and by the Hope of Israel Mission to the Jews.

A. C. GARBELEIN, SUPERINTENDENT.
E. F. STROETER, SECRETARY.

CONTENTS.

A Pledge Statement	145
Editorial Notes	146
The Principles of the Hope of Israel Movement.....	149
The Question of "Organizing" the Hope of Israel Movement.....	150
The People Without a Country	154
Does Christianity Annull Judaism? By the Rev. J. M. Stiller, D.D.	157
The Spirit's Work among the Jews	170
A Precious Volume.....	172
Friends of Israel. By Mark Levy.....	175
Bringing Back the King; Or, Working and Waiting.....	177
Come, Lord Jesus! (poem)	182
Will the Church Pass through the Tribulation? By Rev. F. L. Chapell	183
The Jew, the Gentile, and the Church of God. By Prof. D. C. Marquis, D.D.....	188
The Times and the Tauts.....	194
The Royal Family of Christ. By Mrs. F. G. De Fontaine.....	197
Signs of the Times (poem).....	201
The Resurrection of Christ from a Purely Legal Point of View.....	202
God's Mysterious Choice.....	204
Jewish Notes of Interest.....	205
Financial Report from Sept. 1 to Dec. 1, 1896.....	208

Our Hope 3 (1896-1897)

Our Hope 3 (1896-1897)

OUR HOPE.

A CHRISTIAN MONTHLY DEVOTED TO THE STUDY OF PROPHECY AND ORGAN OF THE HOPE OF ISRAEL MOVEMENT.

1 Tim. II 1. "The Lord Jesus Christ, which is our hope."

ישוע המשיח תקוותי

ERNST F. STROETER, Editor, }
ARNO C. GAEBELEIN, Associate Editor, } 209 Madison St., N.Y.

Entered at the New York Post Office, June, 1894, as Second-class Matter.

Published in Connection with and by the Hope of Israel Mission to the Jews.

A. C. GAEBELEIN, SUPERINTENDENT.
E. F. STROETER, SECRETARY.

CONTENTS.

A Plain Statement	145
Editorial Notes	146
The Principles of the Hope of Israel Movement	149
The Question of "Organizing" the Hope of Israel Movement	150
The People Without a Country	154
Does Christianity Anticipate Judaism? By the Rev. J. M. Stifler, D.D.	157
The Spirit's Work among the Jews	170
A Precious Volume	172
Friends of Israel. By Mark Levy	175
Bringing Back the King; Or, Working and Waiting	177
Come, Lord Jesus! (poem)	182
Will the Church Pass through the Tribulation? By Rev. F. L. Chapell	183
The Jew, the Gentile, and the Church of God. By Prof. D. C. Marquis, D.D.	188
The Times and the Taunts	194
The Royal Family of Christ. By Mrs. F. G. De Fontaine	197
Signs of the Times (poem)	201
The Resurrection of Christ from a Purely Legal Point of View	202
God's Mysterious Choice	204
Jewish Notes of Interest	205
Financial Report from Sept. 1 to Dec. 1, 1896	208

OUR HOPE.

*A CHRISTIAN MONTHLY DEVOTED TO THE STUDY OF
PROPHECY AND ORGAN OF THE HOPE
OF ISRAEL MOVEMENT.*

Annual Subscription,	"	\$1.00.
To Foreign Countries,	"	1.25.

LIBERAL COMMISSION TO AGENTS.

All communications, business or editorial, to be addressed to

OUR HOPE,
209 MADISON ST., NEW YORK CITY.

THE HOPE OF ISRAEL MISSION TO THE JEWS.

A. C. GABELLIN, SUPERINTENDENT.
L. F. STROETER, SECRETARY.

MEETINGS.

Preaching to the Jews, every Saturday, 10.30 A. M., and 2.30 P. M., in the Allen Memorial Church, 91 Rivington Street, near Orchard.

German Gospel Service, Sunday afternoon, 4 o'clock, same place.

Preaching every Sunday evening 8.00, in 209 Madison Street.

German Services every Monday and Thursday evening at 8 o'clock at 209 Madison Street.

Contributions should be sent to REV. A. C. GABELLIN, or to L. F. STROETER, at 209 Madison Street, New York. To every donor we send a numbered receipt.

Our accounts are audited every three months.

OUR HOPE.

VOL. III.

NOVEMBER-DECEMBER, 1896.

Nos. 5 & 6.

A PLAIN STATEMENT.

First, a word of explanation to those of our readers who, having paid their subscriptions to *Our Hope*, could not understand why they did not receive the paper since the October number was issued. The reason for this was that a considerable number of our subscribers were in arrears for Vol. II. and a still larger number had failed to send in their renewal for the present volume (III.). If all our readers would pay promptly we should have no difficulty in meeting the bills of the printer.

We are not publishing *Our Hope* for profit or gain. As soon as the income from subscriptions will allow, the price will be reduced or the paper enlarged in proportion.

We have no income whatever from advertisements. We depend entirely on the promptness of our subscribers in sending in the cash for their renewal. The failure of one-half of them caused the suspension of the paper for several months. We have sent out circulars to all delinquents. The returns have not been very satisfactory. From more than two-thirds of the number we have had no reply whatever. This is not as it should be. If the Lord had not laid it upon the hearts of some friends to assist with special contributions for the continuance of this publication, we could not have issued this number yet.

We are in doubt what to do. We have received very encouraging testimonies that the Lord has been pleased to bless the teaching we have given through *Our Hope* to many of His dear saints. We shall be very happy to continue our testimony in this form, if this be the Lord's pleasure. We know it is not His pleasure that we should go in debt with the publication.

Secondly, we have decided on a change of our policy in carrying forward subscriptions. We have made the announcement with each new volume that *Our Hope* would con-

tinue to visit all former subscribers unless it was ordered discontinued. This has not proved satisfactory. For, in spite of our plainly printed statement to that effect, many who have taken the paper from the post office for over a year on receiving our circular refused to pay on the plea that they had not renewed their subscription.

Hereafter we shall stop sending the paper when subscriptions are expired. It seems the only way to guard against losses of this kind.

In conclusion, will not all our friends make an earnest effort to win one or more new subscribers?

And will those who are still in arrears please pay up very promptly?

THE PUBLISHERS.

EDITORIAL NOTES.

We are very happy to present to our readers this double number, which is intended to cover the months of November and December, '96. They will understand after reading our "Plain Statement" what caused the delay in the appearance of *OUR HOPE*. Naturally this number will in some respects appear to be rather "prophetic" in its character, i. e., it professes to have been issued still in 1896, while it gives account of things which transpired in 1897. But this cannot well be avoided under the circumstances.

We call the special attention of our readers to the excellent article by Dr. J. M. Stifler on "Does Christianity Annul Judaism?" The paper originally appeared in the *Bibliotheca Sacra* under the title "A Question of Interpretation." We requested and obtained the consent of its author to republish it in *OUR HOPE* under the new title, which indicates more clearly the trend of the essay. No apology is needed for bringing the paper entire. Our readers would have had cause for criticism if we had cut it in two and brought it in two installments, weeks apart. It wants to be read at a sitting and then re-read, again and again, Bible in hand. It comes most appositely to our presentation in this number of the principles of the Hope of Israel movement. It is a very strong Biblical argument in support of those principles—all the stronger because not written with a view to them. To us it is valuable. in-

dependent testimony confirmatory of the position we have taken on the question of the relation of Christianity to Judaism.

We intend to have Dr. Stifter's article struck off in pamphlet form for free distribution and shall be very happy to fill all orders accompanied by the postage.

SEVERAL months having gone by since we published the last instalment of our Observations Abroad, we concluded to leave unpublished what we had intended to say further. We shall have occasion in connection with other matters to refer to some of the observations made and the impressions received while abroad. But the time for a separate series of papers seemed to have gone by.

AFTER much prayer and most careful study of the word of God on the subject in all its bearings we have finally made an attempt to give a formal expression of the principles of the Hope of Israel movement, of which OUR HOPE is the official organ. Our readers will find the article on page 149. We invite the most careful and earnest study and examination. To us these principles are of paramount importance in Jewish gospel work. Experience and observation for a number of years have convinced us more and more that the proselyting methods which generally obtain in Jewish missions are mischievous in their results as well as faulty in principle. We do not doubt that the widespread dissatisfaction and distrust of Jewish converts are very largely due to the fact that Jewish missions have been conducted, for the most part, on wrong, i. e., proselyting lines. Gentile Christianity, starting out with none too much intelligent sympathy for the Jew, has been lording it over the conscience of the Jewish "proselyte." He has been duly impressed that his Judaism and everything Jewish, as such, is antagonistic to Christianity. And in order to make his conversion appear genuine and above suspicion, the Jewish convert has endeavored to make himself what God never meant him to be, i. e., as unlike a Jew as possible, and the imitator and copy of a Gentile believer. That this has been done in most cases from an honest heart we doubt not. Nevertheless, it is doing violence to the Divine law and order of being. It could be done only at the cost of perfect sincerity. And this has, no doubt, greatly strengthened the impression

in the minds of pious and intelligent Jews that only bad and conscienceless Jews ever became converts to Christianity, and that from the Jewish standpoint these "proselytes" are a good riddance.

Thus the Gentile church has been reaping a harvest of insincerity and duplicity in the fruits of her proselyting work, which is of her own sowing, and which to-day is the greatest hindrance in the way of healthful and successful gospel work among the children of Israel.

The bitterness of Jewish resentment against Christian missionary efforts has likewise been needlessly intensified by the unwarranted and radical rejection of everything Jewish in the convert to Christianity. And the conviction in the Jewish mind that Jesus of Nazareth could never have been the Messiah of Israel, is only confirmed when they see that His followers from among His own nation are not allowed to live like their fathers, in accordance with Divinely given laws and ordinances.

The apostolic maxim—"to the Jew first"—has not only this meaning, that the glorious gospel of the Son of God should always and in all places be presented first in order to His own brethren after the flesh. We would apply it also in the sense of special adaptation and preparation. To the Jew first, because, he, of all the tribes and nations of the earth, has been for centuries put in special training for the reception of this fullest manifestation of Israel's God. To the Jew first means that the Jew as such, by reason of the things committed to Him of God, is nearest in relationship to all that pertains to this gospel.

A full and honest recognition of the Divine right of the Jew to all that which Jehovah committed to him and bade him to observe from generation to generation, would seem to be the very first requirement of a Christian missionary to God's ancient people Israel. This recognition we have endeavored in the fear of God and with an eye single to His glory in Israel, to clearly establish and express in our body of principles.

We do not mean to say that we have reached finality in the presentation of these principles. We are still learners and very willing to be taught and to receive fuller and larger light on this question. We shall welcome, therefore, all criticism which comes to us in the spirit of the gospel and of our blessed Master.

THE PRINCIPLES OF THE HOPE OF ISRAEL MOVEMENT.

The Hope of Israel Movement aims to bring the fulness of the gospel of Jesus Christ to His brethren according to the flesh. We hold that Scriptural—not Talmudic or Rabbinical, still less Reformed—Judaism is as much a divine revelation as Christianity. The canon of the New Testament has no higher Divine authority than has that of the Old. Neither is complete without the other. Salvation is from the Jews, John iv: 22. And the gospel is "to the Jew first," Rom. i: 18. The Jew is not a Gentile. The term "proselyte," therefore, can never apply to the Jew. The promises of God are Israel's, Rom. ix: 4, 5. Gentile believers are the real "proselytes," once far off, now made nigh, Eph. ii: 12, 13. The root of God's good olive tree, Israel, bears us; not we the root, Rom. xi: 17, 18. To "proselyte" the Jew, then, is to ignore and to reverse the Divine order.

The Jew has no need whatever of the organisations or institutions of historical (i.e., Gentile and denominational) Christianity. All he needs is personal, saving faith in his own Jewish Messiah, the Christ of God, nothing more. And all that was Divinely given him through Moses he has full liberty to retain and uphold as far as possible when he becomes a believer in Jesus Christ. This to us clearly follows from these Scriptural considerations:

1. Abraham—the Divine pattern of the true Jew, as well as of the believing Gentile, Rom. iv: 11, 12—received circumcision as an everlasting covenant *after* he had believed God unto justification, Gen. xvii: 9-14. God Himself added circumcision to Abraham's faith. And thus Paul writes: "Is any man called being circumcised? Let him not become uncircumcised," I. Cor. vii: 18. This was the ruling of the apostle to the Gentiles in all the churches. (Compare Ezek. xliv: 7, 9.)

2. The natural seed of Jacob shall not cease to be a nation before the Lord forever, Jerem. xxx. 11; xxxi: 35, 37; xlv: 28; Rom. xi: 5, 29. This is God's eternal purpose and the secret of Israel's preservation. Even so at this present time—through the gospel—a remnant of the nation is being saved, according to the election of grace, Rom. xi: 5. These saved Jews, to be a true remnant, should not surrender any of the Divinely appointed marks of the nation Israel. They should not be taught to un-Jew themselves

3. The Lord Jesus Christ was a minister of the circumcision for the truth of God. (Israel's national election). Rom. xv: 8. He came not to destroy, but to fulfill, the law. Jewish disciples of Christ, by the word of the Lord Himself, should not be taught to break or disregard one of these least commandments, Matt. v: 17, 19. They should walk and live even as *He lived among His own people, i. e., as true, conforming Jews* (barring, of course, mere traditions of the elders and the commandments of men), i. John ii: 6.

4. On and from the day of Pentecost myriads of Jewish believers were by the Holy Spirit baptized into fellowship with the glorified Christ. He did not cause or direct either the apostles or other Jewish believers to "forsake Moses." Apostolic teaching and practice throughout the New Testament only show Jewish Christians "walking orderly and keeping the law." Acts ii: 46, 47; iii: 1; vi: 7; x: 9; (chap. xv: 28, 29 by implication, clearly makes observance of all the laws and ordinances of Moses for Jewish believers a matter pleasing to the Holy Ghost); xvi: 3; xviii: 18; xx: 16; xxi: 17-26; xxiii: 1; xxv: 8.

5. Jesus Christ, the Son of God, is also Son of Abraham and Son of David. He is at once Head over all things to the church (built up of Jews and Gentiles), and the rightful and coming heir of David's throne, which He will restore and occupy at His return from heaven, Luke i: 32, 33; Acts xv: 16; iii: 21. Jesus has not surrendered or forfeited His distinctive claim to the throne of His (Jewish) ancestor, David, by ascending on high and becoming the glorified Head of His body, the church. No more should Jewish believers in Christ, being living members of His body, be made or taught to surrender anything which is Divinely ordered and appointed for Israel as God's and Christ's age-lasting and peculiar people.

THE QUESTION OF "ORGANIZING" THE HOPE OF ISRAEL MOVEMENT.

Considerable pressure has been brought to bear upon us recently on the part of very earnest friends and hearty sympathizers with our position and principles, on the question of "organizing." This pressure received additional weight from certain experiences through which we had to pass in the providence of God. We were called to witness that a number of

those who had been regular attendants, some for two years, at our services, and had even received special introduction in the gospel exclusively by us, were induced to become publicly baptized in another Jewish mission and were, of course, represented as converts of that mission. This, it was argued, might have been prevented if we had not only yielded to the desire of those parties for baptism, but had also bound them to us more closely by some form of organization or membership.

As this brings up the matter of baptism of Jewish converts we wish to speak of that subject first. Our position on the question of baptism has been and still is, we dare say, somewhat misunderstood. This is partly due to the fact that we ourselves have found reasons for looking at this matter with different eyes in the light of the word and of our experience and observation in the work among Israel.

At the outset we wish to state that we are fully persuaded that it is the blessed privilege of every Jewish, as well as Gentile, believer on the Lord Jesus Christ to profess Him publicly at some time in water baptism. It is not true, as has been reported, that we are opposed to baptism for Jewish believers. But we have not ourselves performed the rite on any of our converts for now nearly two years past. Nor have we deemed it best to yield readily to the sometimes importuning demands for baptism even on the part of those of whose faith in Christ we had no reason to be in doubt. Our practice has been rather to counsel and urge delay and as little publicity as possible; also to recommend well-tried candidates for baptism to the kind services of some minister in sympathy with us.*

There are two chief considerations which have caused us to pursue this course. First, the abuses and corrupt practices connected with baptism in the conduct of Jewish missions. Secondly, the bitterness of Jewish prejudice against baptism.

As to the first, it is apparent that the demand for baptisms, i. e., for tangible results, is inevitably strong in all mission work based on the proselyting principle. Baptism seals and fixes the proselyte and is indispensable for making a statistical showing.

Considering the large number of untried, immature Jewish converts who are employed as "missionaries" to their brethren, and who succeed, in most cases, in raising very high

*We are informed that in the Mildmay Mission to the Jews baptisms are likewise no longer performed by the leaders of the work, but the converts are recommended for the rite to some pastor.

expectations of their converting ability in the minds of their employers or supporters, it is small wonder that the supply of reported baptisms is fully up to the demand. Instances of subjects who make a fairly good living by traveling from mission to mission and becoming baptized over and over—irregular "repeaters," to use a term familiar in politics—are by no means rare. The frequency with which a certain class of Jewish men, hangers-on of missions, approach us with unmistakable offers of their readiness to "believe what we teach," and to "belong" or to "become converts" or "to be baptized" for a consideration of some sort, leaves no other conclusion but that the converting and baptizing "business" is actually being carried on in some Jewish missions of the proselyting kind on a pretty liberal scale. These "mission-Jews" are the product and result of abominable mission practices. Some of these men openly express surprise that we do not jump at once at their offer of "becoming converts" or "candidates for baptism." Where did they get this idea that Jewish missionaries are so eager to get hold of and to reward men willing to "belong" and to be baptized?

Moreover, there is another impression in connection with baptism so deeply fixed in the Jewish mind as to amount almost to a self-evident truth with them, namely, that baptism constitutes a definite claim on the baptizer for temporal support. In some way the two things have become so closely joined together in their minds that when an appeal for temporal aid is not granted for any, even the best of, reasons the baptized proselyte knows of no stronger rejoinder than to say, "But you baptized me!" This is considered irresistible.

The second consideration is the intensity and bitterness of Jewish prejudice against baptism. We know it will be objected that this prejudice is unreasonable and, therefore, need not be regarded. Nevertheless, it exists, and is a factor with which to reckon in some way. It was not always so. At least not in the early days of the church. We have the inspired record that the thousands of baptized Jewish believers in Jerusalem had favor with all the (Jewish) people: That was before the days of the inquisition when the Jew was put before the awful alternative—baptism or death—by Christians. It was long before the days of making proselytes of the "children of the promises" by means fair or foul. If the Jews alone were answerable for the intensity of this deep-rooted prejudice it were well and it could be dealt with more easily. But there is

OUR HOPE.

157

lack of it an awful guiltiness on the part of professing and proselyting Christendom which has caused the Jew to look with supreme contempt and bitter hatred on a rite which Christians have perverted into the very symbol—to the Jew—of cruel oppression and infamous persecution. We confess to a great deal of tender consideration for Jewish sensibilities on this point. And while we would not surely forbid any Jewish believer in Christ to profess Him also in baptism, we are just as far from urging him to give needless offence to his brethren by undue prominence or publicity given to his baptism.

These remarks have prepared the way in a measure for what we wish to say about organizing. The practice of baptism in Jewish missions naturally holds a vital relation to the question of organizing. With this in view we do not hesitate to say with Paul, God has not sent us to baptize but to preach the gospel.

There are, however, additional considerations so weighty that to us they seem to forbid all thought of organizing, i. e., of forming a body or church of Jewish Christians on the basis of our principles.

1. We stand fully committed both to the non-proselyting and the non-denominational idea in Jewish missions (see our principles on page 149). They go hand in hand. Any successful attempt at organization would almost of necessity land us on the shores of an additional man-made denomination. The number of existing Christian sects would simply be increased by one. To this we may not become a party.

2. The Lord has been pleased in great mercy to put this Hope of Israel work and its principles on the heart of Gentile Christians. So long as we are content with carrying on simple evangelistic work, sowing the good seed in printed and spoken word by the side of many waters, not aiming at tangible results, nor eager to show numbers, leaving the increase to the Lord, so long we can as Gentile believers consistently and blessedly conduct this movement, praising God that even now through our mercy some of the lost sheep of the house of Israel are obtaining mercy. But any organization carried out strictly and consistently on the lines of Messianic Judaism would logically afford no room, either at the head or elsewhere, for uncircumcised believers.

3. No organization can possibly exist or continue except as it crystalizes around some form of a creed or set of principles and rules. They may be ever so simple, but they will

OUR HOPE.

have to be formulated. We confess frankly that we have no call in this direction. As long as prominent Jewish Christians like Joseph Rabinowitch and Rabbi Lichtenstein, who are of one mind with us in principle, true leaders of their people, are not moved by the Spirit of God to launch out in the direction of raising a definite doctrinal standard or platform for Christian Judaism, we do not think that we have any right to expect a call of this nature. We are persuaded that the time is approaching rapidly when God in His wonderful mercy shall Himself graft in again the natural branches, now still broken off through unbelief. We rejoice to be in the line of the forerunners announcing the dawn of the day of Israel's redemption. But as Joseph Rabinowitch emphasizes: God (who alone is able to graft them in again) must and will do it in His own time and manner. *We must beware not to anticipate Him.* The results would be disastrous.

We might name additional practical reasons for our attitude on the question of organizing. But we forbear. We think enough has been said to make reasonably clear where we stand and why we stand there. And while we are on the alert for further light, we must say that with present light we cannot well do otherwise than to continue quietly in the work committed to our hands without attempting organization or crystalization.

A. C. GABELEIN.

E. F. STROETER.

 THE PEOPLE WITHOUT A COUNTRY.

In his lecture held some time ago before the Keneseth Israel Congregation, Broad Street, above Columbia Avenue, the Rev. Dr. Joseph Krauskopf took for his theme "The People Without a Country." He referred to recent Congressional legislation affecting immigration to this country, stating that necessity, doubtless, compelled the restrictive enactments, and claimed that the Restriction bill which had been introduced was especially directed against immigration from southern and southeastern Europe, and especially against the Russian Jew. It would soon be learned, the speaker claimed, that the Jew formed no part of the illiterate immigration against which the bill was directed. Continuing, he said: "Ten thousand of these Jews will appear before the examiners in these ports and stand the test, not only in one language, but often in a couple of tongues besides, before he will be found unable to read and

write. If this be so, we are told, more rigorous measures will be resorted to to restrict the Russian Jews swarming to our shores. A restrictive policy has been entered upon by our country, and its tendency hereafter will be ever to go forward in it, never to recede. This intended restriction of the Russian Jew becomes doubly offensive when contrasted with the exception made in favor of the Cuban immigrant in an amendment providing that "the act shall not apply to persons arriving in the United States from any port or any place in the island of Cuba during the continuance of the present disorders there." If the Cuban is exempted, and he should be, why should not also be the Russian Jew? Is not the one as much as the other seeking to escape a tyrannical government? Would not the one as much as the other rather remain at home, if home were made at all tolerable for him? Has not the one suffered as much from oppression as the other?

"'No matter; the Jew must be burnt,' says Lessing in his 'Nathan the Wise.' He may lay down his life and all in the defence of his country, and does it time and again, and yet hear his patriotism questioned or denied. He may develop the countries and industries and resources of his land, and he does it everywhere and at all times, and yet hear himself denounced as a parasite. He may contribute least of all to the pauper and criminal classes, and such is really his record wherever he lives, and yet hear himself spoken of as a menace and burden to the people. The blessing is upon him; everywhere needed and a benefactor every where. And the curse is upon him, too; wanted nowhere, nowhere permitted to feel himself at home. He is the suffered stranger, the barely tolerated alien in every land and among all people. His country is nowhere. He is almost the original of 'The Man Without a Country,' of whom Edward Everett Hale wrote so touchingly some years ago.

"Ye born and bred on American soil; ye, who know not what it is, to be proscribed and prosecuted, degraded and disgraced, hunted and kicked, pillaged and polluted, may listen with a contemptuous sneer to the hope of the Russian Jew ceasing to be without a country, to an advocacy of his return to his own dearly beloved native land. There was a time when I myself doubted the possibility of it. It was before my visit to Russia, and prior to my observations and experiences among my co-religionists of that land. I had seen before how little the Russian Jew was wanted in Germany and Austria,

OUR HOPE.

in England and America, but I never knew before how utterly detestable his presence was to Russia. I had gone there to study the feasibility of his colonization in the interior of Russia. I came away almost convinced that Palestine, his original home and country, is the place for his permanent and peaceful abode. And until that visit I never knew how passionately the heart of the Russian Jew clung to Palestine and how strongly he believed in his final return to the land of his fathers. The numerous prophecies of Israel's restoration to the Holy Land contained in the Bible are not idle myths to him. His prayer that the next year may find him in Jerusalem is sincerely meant. A pilgrimage to that blessed land is the dream of his life, and the privilege of drawing his last breath there is his highest hope. And if neither of these be granted, the hope of sleeping his final sleep on a pillow containing sand from the Holy Land soothes his last hours.

"Does it not seem that the reign of the Turk is nearing its end, that both Russia and England are to take his government into their own hands and either divide his realm among themselves or direct its policies hereafter? May not England acquire the title to, or authority over, the eastern provinces of Turkey, notably Syria, and as the friend of the Jew, that she is, may she not reopen the gates of Palestine to the exile Jew, and help to re-establish him there, as her subject and under her protectorate, and thus realize the apparent dream of Disraeli's Oriental policy, the fond hopes and untiring labors of Sir Montefiore and of the English Rothschilds, and the passionate longing of more than three-fourths of the whole house of Israel?

"Would such a move be practical? I hold in my hand a little work treating on that very question, written by an authority celebrated throughout the world. He regards Palestine, Syria and the countries stretching between the Tigris and Euphrates, Assyria and Chaldea, which are now almost deserted, not only as the most logical territory for the colonization of the Russian Jew, but also as the most promising of permanent success, if properly protected. It is capable of supporting in abundance a score and more of millions of people. The soil is luxuriantly fertile, the climate salubrious, the water pure and abundant, the irrigation canals of the ancients still available, the winters are short and mild, the summers long enough to ripen two harvests. The country is especially adapted to the cultivation of cereals and fruits of all kinds, of

cotton, tobacco and sugar cane, of horses and camels and cattle. The mountains are covered with wood and the rivers teem with fish. The great streams are navigable, capacious harbors are nigh. The new railroad now projected along the Euphrates would greatly aid the Jewish agriculturists located along its line in supplying with his superabundance other countries' deficiency of breadstuff.

"Is the Jew capable of making Palestine and its surrounding country once more the granary of the Orient and Occident? Visit the Jewish Agricultural School at Jaffa and the Jewish colonies close by, founded by the Rothschilds, and let their flourishing state answer the question. Visit the Jewish Agricultural School at Odessa and the thirty-nine agricultural colonies in the Gubernias close by and let them answer the question.

"Once let the Russian Jew be restored to his original home and firmly planted therein; once let him take up his father's blessed work and make his land again one of the spiritual centres of the earth, and you will find the status of the Jews of all the world lifted simultaneously."

These words are indeed encouraging and inspiring for all lovers of Israel and those who study the signs of the times. Rabbi Krauskopf visited Russia three years ago and before he went he seemed to have little faith in the national movement among his own people, like all reformers among the Jews, he did not believe in a restoration to the land. But what he saw in Russia was enough to convince him that he was in the wrong. He found his people there, though oppressed, yet aflame with bright national hopes. What Mr. Gaebelcin reported from eastern Europe is confirmed by Dr. Krauskopf, viz.: that thousands and thousands of Jewish people are looking towards Palestine and are preparing for a return to the land of the fathers. Praise God, that we are permitted to witness all this!

DOES CHRISTIANITY ANNUL JUDAISM?

A Question of Interpretation.

BY THE REV. J. M. STIFLER, D.D.

The question is not about a single text nor a group of texts on a single subject. It is broad and underlies the whole Bible, a question that confronted Paul in every synagogue from Antioch to Rome: Does Christianity displace and take the place

of Judaism? Was Judaism the egg from which the bird having been hatched, the shell has served its final purpose, and must now mingle with the soil and disappear? Or if this antithesis is too sharp, was Judaism the draft of the great temple of Christianity, so that the temple having now been erected, the draft serves only to explain and illustrate it? To one who reads the epistle to the Ephesians, and especially the epistle to the Galatians and the epistles to the Hebrews, the affirmative would appear to be the only possible answer. The epistle to the Hebrews seems to be decisive. "In that he saith, a new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away" (Heb. viii: 13). The shell must perish after the bird is hatched. Again we read in Hebrews, "For the priesthood being changed," changed from the order of Aaron to that of Melchisedec, "there is made of necessity a change also in the law" (Heb. vii: 12). The outline draft in Moses may seem to illustrate and explain the new, but the new is said to supersede it. The Aaronic law was suited only to the Aaronic priesthood, and Jesus did not belong to that decaying, but to a higher and better.

But while Christianity sprang from Judaism, there are such radical differences between the two that there can hardly be said to be an evolution. They have the same God, the same means of approach to Him, faith in the Messiah, and certainly in the first days of the church the same Bible, though each party contended that the other misread the sacred rolls. But beyond this there were striking differences. Judaism was the religion of a nation. Christianity was the religion of all nations or rather of none. It made a new nation in which "there is neither Jew nor Greek, there is neither bond nor free, there is no male and female; for ye are all one in Christ Jesus" (Gal. iii: 28). Nationality was vital in Judaism; it could not be tolerated in Christianity. In the former blood was everything; in the latter nothing.

Again, the constituents of Judaism were determined by birth. All who were born in the line of Isaac belonged to the kingdom. In Christianity the constituency is determined by a divine election. Judaism was an oak growing from the ground, thrusting out its limbs from the parent trunk. Election was repugnant to its idea. Christianity was a temple built of selected stones with no natural and necessary relation before they were laid.

Again, the Old Testament everywhere gave Judaism supremacy among the nations. It had promise of headship.

OUR HOPE.

159.

When Messiah came He was to deliver the Jew from all his enemies. With this in mind the apostles, even after the resurrection, ask Jesus: "Wilt Thou at this time restore the kingdom to Israel?" The church was given no such charter. Rather, like its Founder, it was to be the servant of all, and to be a suffering church. Jesus taught the apostles: "If they have persecuted me, they will also persecute you" (John xv: 20); "If they have called the Master of the house Beelzebub, how much more them of His household" (Matt. x: 25). But the church, aside from its character as a suffering church, and its lack of a promise of world supremacy, had this fundamental principle of election in its constitution which made its universal sway impossible. There could be election from the world, but how can an elect church ever take in the world?

A fourth distinction might be named. Judaism was connected with a particular land which it hoped to possess. "Blessed are the meek: for they shall inherit the earth." The church has no promise of inheriting any land. Its reward is in heaven. But I cannot consider this line any further than to say that Dr. D. Brown, of Aberdeen, in a masterly monograph, "The Restoration of the Jews," a book little known, declares that every argument for their restoration at all is also an argument for their restoration to their own country.

Now the sign of nationality and of birthright was circumcision. And the pledge of supremacy over the nations and of the lordship of the earth appeared to the Jew to be recorded on every page of his Bible. And around these points the opposition finally gathered; finally, for it was different at first. Persecution was slow in getting a foothold. It was limited at the beginning to the Sadducees. They were "grieved," because the apostles preached in Jesus the resurrection of the dead. But beyond a subsequent beating, the apostles never had any serious trouble in Jerusalem. Even when Stephen was stoned and the church temporarily scattered, the twelve did not have to leave the city. Indeed, the Sanhedrim seems to have lost its power to do anything against the church, for, after the first outbreak over Stephen's speech, there never was any trouble from the council again. It was about fifteen years after the ascension when James was beheaded; but his death was compassed, not by the Sanhedrim, but by the state: "Herod killed James, the brother of John, with the sword." For more than a quarter of a century, with these two exceptions in Stephen and James, the church lived peaceably in Jerusalem and Judea, growing to tens of thousands in numbers, with the chief of the

apostles going and coming at his will, and with the first Christian council meeting within the walls about the year 50, and deliberating with as much composure as any similar body would find in any city of Christendom to-day.

But in the year 58 there came a violent outbreak. For the first time the Roman government must notice the new faith, and its soldiers, horse and foot (Acts xxiii: 23), are called to re-establish peace, and maintain it. The occasion was Paul's last visit to Judæa's capital. By this time the church, having spread over the Roman empire, had developed into two different sections. The church in Jerusalem and in Judæa was composed of nothing but Jews. Everywhere else it was made up of men without any regard to nationality. James the Elder was the representative of the Jewish section, Paul the representative and apostle of the mixed or Gentile section. "He comes to Jerusalem to visit James, and the record makes it very clear that the two men saw eye to eye. There was no antagonism between the leader of the Jewish Christians and the leader of the Gentiles. They would have answered our question, Does Christianity displace and take the place of Judaism?—this question they would have answered in the negative. For here was a Christian body in Jerusalem tens of thousands in number, and all zealous of the law, and there was the other section of which James at this very time said, "As touching the Gentiles which believe, we have written and concluded that they observe no such thing." The chiefs of the two extremes were in harmony, though one stood for pure Judaism and the other for that which "observed no such thing."

And yet this harmony did not touch the question before us. It was the harmony of compromise, the harmony of charity, and this harmony and this charity did not exist in the nation Judaism as such was no party to it. It belonged wholly to the two wings of the church. It brought it to pass that a Jew without surrendering anything that belonged outwardly to Judaism could be a Christian, and that a Gentile without becoming a Jew could be a Christian too. They agreed on the common platform of faith in Jesus as the Messiah, and that this faith need not affect or alter their previous national standing or connection. The Jew could remain a Jew, and the Gentile a Gentile, in the bounds of Christianity. Paul wrote very explicitly: "As the Lord hath called every one, so let him walk, . . . Is any man called being circumcised, let him not become uncircumcised. Is any called in uncircumcision, let him not be circumcised" (1 Cor. vii: 17, 18).

The relation of Jew and Gentile was the burning question in all the early years of the apostolic church, indeed down to the year 50 A.D. The Messialship of Jesus hung on it. The unbelieving Jew seemed to think that he lost everything in embracing Christianity, and therefore Jesus could not be the Promised One. The majority rejected Him on this ground. And in due time the trouble arose in the church. As long as the church was confined to Jerusalem and Judæa there was peace; but when it spread abroad, and Gentiles in great numbers came, even the Jew in the church made a stand. The opposition took formal shape first in Antioch of Syria—no salvation outside of Judaism—circumcision absolutely necessary. The weight of this position and the force of its proposition is seen in the fact that Paul and Barnabas could not silence their opponents there. They all resort to Jerusalem, and here it was not readily adjusted. It was only after there had been much "discussion" that Peter arose and took up the debate. It is striking that he does not quote a word of Scripture. His argument was rather that, in spite of Scripture which could be freely quoted on the opposite side, God had indicated His will by what He had already done among them. He had accepted the Gentile household of Cornelius without circumcision. Barnabas and Saul backed this up by relating what God had done with them in their recent and first missionary tour. And James followed with an interpretation of Peter and a quotation from Scripture—the first on this side of the council. James declared that the point of Peter's speech was that God had visited the Gentiles, not to take the whole of them, but an elect number "out of them" as a people for His name, and with this, he says, agree the words of the prophets; that is, the prophets agree with such an election. For it is "after this" that Judaism is to come to the front, and all the Gentiles are to seek after the Lord.

Now this did not settle the question in dispute. They reached a *modus vivendi*. The substance of it was that a Jew could remain a Jew, and a Gentile could remain a Gentile, for the present, in the church. It was on the platform of this compromise that Paul and James came together in harmony eight years later in Jerusalem, one the leader of the Jews and the other the leader of the Gentiles, with no difference between them. The compromise still stood. James declared it stood. It stands to-day. We have never got beyond it. Pure Jewish churches might be organized to-day. And they do exist in a very limited number. There is no reason why a Jew on becom-

ing a Christian should cease to be a Jew. Circumcision, the seventh day, the distinction in meats, have not been abolished for him. He scrupulously observed these things at the beginning of Christianity. There is no reason why he might not observe them now. The one only authoritative council which the church has ever had, met to consider this question, and it did not abolish Judaism for the Jew.

But while this compromise held in the church, those outside could not, and did not, accept it. Paul had no difference with James; but as soon as the city found out that the apostle to the Gentiles was within its gates, it was in an uproar against him. For the city, and even the believers in it, had been made to think in some way that Paul taught all the Jews among the Gentiles to forsake Moses, to refuse to circumcise their children, or to walk after the customs (Acts xxi: 21). To dissipate this slander, Paul, at the suggestion of James, takes upon himself, along with four others, the severe Nazarite vow that, as James said, "all may know . . . that thou thyself walkest orderly, and keepest the law" (Acts xxi: 24). Nothing can be plainer than that Paul did not think nor teach that Christianity was inconsistent with a walk according to the customs of Moses. He walked so himself. He taught the believing Jew so to walk.

Why then was the city so mad against the apostle? Because it could not accept the compromise which held in the church. It looked upon that compromise as a permanent surrender of the great Jewish privileges of nationality, birthright and supremacy. This compromise seemed merely to retain the husk while surrendering the kernel. For while it allowed Judaism, it denied that it was the condition of salvation, and insisted that exclusive condition was faith in Christ and faith in Him as raised from the dead. Such faith was universal. It knew no distinctions. It excluded boasting. It brought all peoples in on the same level. There might be compromise as to how a man might live in this faith, whether he should live as a Jew or live as a Gentile; but as to faith itself, the ground of salvation, there could be no compromise. The unity of the Godhead was involved here. There could not be one way of saving the Jew and a different way of saving the Gentile while God was one (Rom. iii: 30.) The Jew insisted that way was circumcision, which would converse his supremacy. The church, and pre-eminently Paul, insisted that the one only way was faith in the risen and enthroned Christ. There was no objection to circumcision as a mode of living, but this did not satisfy

Judaism when faith usurped the whole prerogative of salvation.

Here was Paul's problem, to establish salvation by faith while preserving the nation's right. It is easily solved to-day by saying hastily that the Jew has none, that he has forfeited whatever he had. But if this solution were correct, Paul would have known it, and resorted to it. But when he is carefully read, it is seen that he not only declines this method of answering the Jew, but denies its validity.

He begins as John the Baptist began long before him, by showing the worthlessness of circumcision to produce a moral life. Only he goes further than John the Baptist or even Jesus went in this line. He declares, "circumcision indeed profits if thou doest the law; but if thou art a transgressor of the law, thy circumcision has become uncircumcision. And if the uncircumcision keep the [moral] requirements of the law, shall not his uncircumcision be reckoned for circumcision?" And worse yet for the Jew—"shall not the uncircumcision that is by nature, if it fulfill the law,"—its moral demands—"Judge thee, who with the letter and circumcision art a transgressor of the law?" The asking of these questions answers them.

It is unthinkable that, for a mere *opus operatum* in the flesh, God gives license to sin, while for the lack of it He will condemn a moral Gentile. Paul follows this up by declaring that, in the eye of truth, "he is not a Jew who is one outwardly, nor is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart, in spirit, not in letter, whose praise is not from men, but from God." That is, he who is only a Jew outwardly is a heathen, while the good and faithful heathen is a true Jew. Thus Paul wipes out Judaism and transfers its privileges to believing heathendom. So far he has plaid sailing; but now comes the real difficulty in the objector's question, "What, then, is the advantage of the Jew [as such], or what is the profit of circumcision?" That is, what advantage is left the Jew nationally? Faith in Jesus blots out his nationality and birthright by elevating the believing Gentile to his level. Indeed, it does more—faith puts the Jew at a disadvantage; for, to remain a Jew and to be saved, he must observe Moses in addition to believing, while the Gentile is exempt from Moses.

It is little comfort to tell the descendant of Abraham that he can live as a Jew, and circumcise his children, and observe the Mosaic customs, while the Gentile can neglect all this and still stand as high as his Jewish brother. Circumcision with

all it implies came from God. He took the descendants of Abraham for His own people, with a promise of a world-wide inheritance, which they had never yet reached. Unselfishness might concede that the inheritance had gone to the church, but Paul did not claim it for the church. The church was a narrow and select body, having representatives in every nation, but supremacy in none. It looked as if faith not only deprived the Jew of his promise, but destroyed the promise itself. And so Paul answers the question, What advantage has the Jew? What is left to him? This he answers emphatically, "Much every way." Much advantage in any light you look at it. This cannot mean less than an advantage over the church, the mixed body of believers. When Paul wrote these words, Christian churches were established all over the Roman empire, churches that had realized the blessedness of the forgiveness of sins and the presence of Christ among them. And yet Paul does not hesitate to say that the Jew has an advantage over them, even "much advantage every way." But since the Jew was still in unbelief and in sin, Paul must mean that it was an advantage not yet realized. But whatever the advantage was, it is easy to see that it could not be reached by the Jew's acceptance of Christianity, for in Christianity as a system his advantage disappeared. It knew no Jew. This, indeed, was the question in debate, What advantage does Christianity leave to Judaism? If Paul answers, Much every way, then Judaism must look elsewhere than to the church for that advantage. Paul tells just what the advantage is: "First, indeed, that they were intrusted with the oracles of God." And he startles us by saying, that these oracles hold for them, even though they did not then believe them. "For what, if some disbelieved? Shall their disbelief make void the faithfulness of God? God forbid! Let God be true and every man a liar." These "oracles" with which they were intrusted constitute the Old Testament Scriptures. This does not need to be argued. He says the possession of these is Judaism's first or chief advantage. He does not here mention even a second. But much farther along in the epistle to the Romans (ix: 4) when he strikes this question from another point of view, he mentions seven things which are the Jew's own: "whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service, and the promises, whose are the fathers, and of whom,"—he does not now use the word "whose"—"of whom as to the flesh is Christ." That these seven are exclusively the Jew's own stands out in Paul's enumeration the clearer, because he carefully dis-

criminated when he comes to mention Christ. He is "of" the Jews, but not exclusively theirs. Among these seven particulars, three, perhaps four, go to make up the "oracles," the covenants, the giving of the law, the service, and the promises. We are wont to say that Israel's chief glory lies in giving the world a Saviour. But Paul says their chief advantage is in being intrusted with the oracles of God. What tremendous significance this gives to the Old Testament, which Paul calls the "Hbly" Scriptures (Rom. i: 2) and Stephen the "living oracles" (Acts vii: 38).

That the Jews were "intrusted" with these oracles cannot possibly mean that they were made a Bible depository, to hand the holy rolls down through the centuries, and pass them over to the church, to be for the advantage of the latter. Paul is not mocking the Jew, for whose welfare he could be accursed. Besides, when he wrote that the Jew's great advantage lay in the fact that he was entrusted with these oracles, they were already in the hands of the churches all over the Roman world. The churches had the oracles, but the Jew had the advantage that he was "intrusted" with them. This can only mean that he alone was involved in their special promises. The Jews were the one nation with whom God made a world-embracing covenant, a covenant which God's faithfulness was pledged to make good, though for the present every man should prove unfaithful or a liar.

We have seen that the Jew himself could not possibly find his advantage in the church, for there he lost his specialties. The same is true of his oracles. If the Old Testament is realized and exhausted in the church, if the promises and the prophecies of the "living oracles" have completely come to pass in the church, then what did Paul mean when he said to the Jew, standing outside of the church, that he had an advantage in possessing these oracles? Could it be an advantage to see other people realize a covenant from which he was excluded? If Paul says that the Jew's advantage—his chief advantage consists in his being "intrusted" with the oracles of God, then the church is not intrusted with those oracles, or Paul's words are but wind. The Old Testament belongs to the Jew as such. The faith of the church is witnessed to by the law and prophets, but beyond this witness they belong to Israel, even when, as in Paul's day, Israel was in unbelief. Paul's defense of the church against the Jew is that the church has not usurped his place.

Now if the Jew must lose his advantage, and his peculiar

rights by coming into the church then, so would he if he came now, so will he, if he ever comes in. Since she has these oracles and God is faithful to them, at some time he will be saved. It is Paul's explicit prediction that "all Israel (the whole natural descent) shall be saved." But they will not be saved in the church. They will accept Jesus as the Messiah, for there is "none other name" by which any one can be saved. It does not concern us now to say how or when; but it will be as Jews, and not as church members. It will be a salvation that preserves, and does not extinguish either their oracles or their nationality.

It remains to look at the bearing of all this on the interpretation of Scriptures New and Old. First, why did Paul write this to the Romans? They were Christians rejoicing in the salvation in Christ, why trouble them with a question about the future of the Jews? As a means of defense against them. The Jews in their zeal for Judaism, and in their hatred of Paul, followed him everywhere. They were then, as to-day, subtle reasoners and skillful debaters. They did not hesitate to ply Jesus with adroit questions. They well-nigh wrecked the churches of Galatia. It was easy for them to say to the churches, Your faith is built on these ancient rolls. But now see here; they contain no direct promises, except to the circumcised. If you have a Bible religion you must conform to the Bible. Paul could readily defend justification by faith from these Scriptures. If election was not so clearly taught in the Old Testament, he could at least illustrate it and make it clear from the nature of God as Sovereign; but what was he to say when he came to these promises of world supremacy for the Jew? Just what he did say. Hands off! The church has not touched your promises. They were yours; they remain yours; we have not invalidated them; they are "living oracles" and still hold, being pledged by the faithfulness of God.

It is a question still in debate, what was Paul's leading purpose in writing to the Romans. It may be he had more than one object in view. Certainly he warns them by the sad condition of the Jews, the fallen branches, broken off that the Gentile might be grafted in. "Boast not against the branches." "Because of unbelief they were broken off, and thou standest by faith. Be not high-minded but fear: for if God spared not the natural branches, neither will He spare thee. . . . For I do not wish you to be ignorant, brethren, of this mystery, lest you should be wise in your own conceits, that hardness has come upon Israel in part until the fullness of the Gentiles be

come in. And so 'all Israel shall be saved.' By these words Paul warns the Romans against unbelief, lest it go with them, as it had gone with Israel. He would also save the Gentiles from the arrogance of thinking that they were a finality in God's dealing with men in the world. Their place was subordinate. Israel is to be grafted in again, and once more to come to the front.

Secondly, how now shall we interpret the Epistle to the Galatians and the Epistle to the Hebrews, and similar matter in almost all the other epistles? Must they not be explained in a manner that converses the rights which Paul shows to belong to Judaism? Take Hebrews viii., where the writer describes the new covenant made with the house of Israel, and concludes thus: "In that He said, A new covenant, He hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away." Can this possibly mean that the special promises to Israel are abrogated? Then the Jew has no advantage, and Paul's assertion that he has, falls to the ground. But the writer to the Hebrews does not touch the Jew's rights except to confirm them. His one object, from beginning to end, is to show that salvation is by faith. The Hebrews were about to relapse, to abjure Christ and to return to works. The writer shows them that true Judaism now required faith, that to go back to works would be going from Judaism rather than towards it. He does not say, he need not say, whether this new covenant embraced the church with its mixed membership, or whether it looked at a pure Hebrew church like those addressed, or whether it was applicable alone to the nation of the Jews. Neither is he looking at it as a charter of rights and privileges, for the Hebrews were not concerned about these. The new covenant was just the new principle, to be heeded by any who would be saved, Jew or Gentile, church or nation, that a personal knowledge of God is necessary to salvation. The only thing that it abrogated and made to vanish away is the covenant or principle of works—"the man that doeth these things shall live by them" (Rom. x: 5). It did not abolish the works, but dependance upon them. It did not abrogate one right or privilege that was peculiarly Jewish. This new covenant was no more and no less than justification by faith, the fourth chapter of Romans in a nutshell.

When it is said that the Hebrews were in danger of relapsing to Judaism, this does not mean that they were going back to certain rites and ceremonies of Judaism. They had never abandoned these, and the writer of the epistle does not in one

OUR HOPE.

line or word urge them to do so. When he said that "the priesthood having been changed," changed from the Jewish, Levitical priesthood to the Melchisedec priesthood of Jesus, "there is made of necessity a change also in the law," he is the furthest from saying that the law of ceremonies is dropped, that the law is changed to something else. That law formerly required the Levitical priesthood, but now that the true Priest had come, its types and shadows are seen to point to Him. Paul declares it is a shadow of good things to come, but the body is Christ's (Col. ii: 17). No; the Hebrew's difficulty was this. He had not dropped the works of Judaism, but he had accepted Christ, and was under persecution in consequence. His danger was not in going back to works which he never had left, but of abandoning Christ, and relying on the works of salvation. The Galatian's peril was similar, adding works to the sacrifice of Christ, and hence Paul's vehement contention for faith as the sole condition of salvation.

Faith then touches the ceremonial law at just one point, and it touches it there as it does everything else in the world. It allows no other condition of justification. But when this is admitted, it permits absolutely everything else that is not sinful *per se*. The Gospel forbids but ten things, reduced by Jesus to two. These observed, it is indifferent as to what a man eats or drinks, how he dresses, how he worships; it cares nothing for days or places, circumcision or uncircumcision, observance of ceremonies or neglect of them. When Israel as a nation is restored, it will be accepting Jesus as the Messiah. This is absolutely essential and obligatory, nothing else. Without doubt they will observe the law of Moses, circumcision, the seventh day, the distinction in foods; but they will not attend to these things as commending them to God. Why cannot they keep all these things and be saved, when Paul, and Peter, and the churches of Judea did?

There is nothing in the New Testament which conflicts with the Jew's privilege in living, or even his observance of his ceremonial law. Some of it can be interpreted so; but if it is, we may be sure it is misinterpreted. The New Testament everywhere denies salvation by works, but it does not deny salvation to Jews as Jews.

Third and finally, since Paul's exposition of the church is that it is not a direct evolution from Judaism, but a wild olive branch brought from the outside and grafted on the Jewish stock, standing, as the Epistle to the Hebrews shows, on the covenant of faith; since the church is an elect body organized

by the Holy Spirit in union with the raised Christ, for the present and in all its existence to suffer with Him; and since it leaves to Judaism its oracles which are not exhausted in the church and not even applicable to it, do we not get a sure guide for interpreting the Old Testament, and a clear light on its pages? The view point is changed. If Paul asserts that the Jew's advantage is that he is intrusted with the oracles of God, that these oracles belong to him and not to the church, must they not be left to him? If the Old Testament is read into the church, are we not clearly violating Paul's unmistakable concession to Judaism? All revelation falls under two grand topics: first, who or what God is; and, secondly, what will He do, what has He promised to sinful men? Our discussion is not concerned with the first. What God is, is taught both by nature and inspiration and is universal. And so far the Bible, like nature, belongs to all men everywhere and in all times. The church can learn, and must learn, much from the Old Testament about the nature and attributes of God. The condition of a sinner's acceptance with Him springs out of His nature as a holy God; it, too, is always and everywhere the same. This falls under the first topic. But now comes the second; What will God do with men? How will He organize them after they have become His? In the New Testament there must be constant discrimination. A part of its matter applies solely to the unregenerate, a part to the regenerate, a part to church officers, a part to laymen, a part to men as men, a part to woman, a part to slaves, a part to masters. And what confusion must ensue if the special reference in each case is not observed! The inquiring sinner, for instance, would unduly himself if he took that section which belongs to saints and attempted to "work out his salvation." And no one would think it strange to say that one part of the Bible belongs wholly to the Jews—this is what Paul does say—and another part to the church—no one would think this strange but for the unproved and impossible pre-supposition that Judaism is displaced by Christianity. Grace changes absolutely nothing but the heart. It does not convert a male into a female; it does not turn a black man into a white man; it does not convert a foreigner to a native; it does not turn an Englishman to a Frenchman—the Englishman remains loyal to his flag, the Frenchman to

his, and certainly grace was never intended to reduce a Jew to a pork-eating Gentile. Judaism with its magnificent Mosaic code, land laws, sanitary laws, family laws, and, perhaps, ceremonial laws, stands. It is a permanent, national institution, better fixed than Magna Charta or the Constitution of the United States. If Judaism were a false religion like Mohammedanism, this could not be said. But it is not false. It came from God, and has credentials as clear as those of the church itself. Its permanency is everywhere recognized in the New Testament. Paul asks, "Has God cast away His people," the Jews, even in their unbelief? And he answers with the vehement "God forbid." And the terse Bengel says on this passage: "*Ipsa populi ejus appellatio rationem negandi continet*" (the very title, His people, contains the reason for denying it), denying that He has cast them away.

They have then their Scripture, peculiar to them. It is the Old Testament. This makes its interpretation comparatively easy and plain. First, it rescues the unfortunate adjective "old" from the sense of decrepit, or out of date. They are the "living oracles." Furthermore, innumerable passages like Zech. xiv.; Isa. ii., xi., lxi., and whole books, can be taken just as they read, applicable to the Jews in the time to come, and need not be twisted in violation of all principles of exegesis to make them apply to the church. The point of view being changed, the whole book changes and becomes the plain utterance for the Jew which it surely was intended to be.

THE SPIRIT'S WORK AMONG THE JEWS.

We have often spoken of "our work" and given reports and notes of "our doings," etc., but we find more and more that it is not our work, but it is the blessed work of the Holy Spirit, who is commencing to breathe upon the dry bones of the house of Israel. This we found to be the case all during the past months. The three weekly preaching services in New York City conducted by the Hope of Israel have been very well attended. As nothing in the line of advertisement, etc., is being done to get the people to come, and our services consist only in reading of the Word, prayer and Biblical exposi-

OUR HOPE.

171.

lons, we know that most of the people that come do so for the sake of hearing the truth. We are greatly encouraged both by the number of our regular attendants as well as the class to which they belong and especially by their deep interest shown by attentively listening to the word.

While it has pleased the Lord to bring many Jews to us to hear His own blessed message, He has given us also a large field in distributing the written message beside many waters. Soon our Jargon Monthly, the "Tiqweth," will commence its fifth year. Four years ago the Lord laid this matter upon our heart and He has graciously sustained us in our efforts to scatter the word in a monthly journal. The first issue numbered four pages; soon it was increased to eight and now the Tiqweth has twelve and sometimes sixteen pages of good reading matter. Again and again the Lord has sent the necessary funds in answer to prayer, and often, when it seemed as if our way was hedged up, He came mightily to our help. It is also tedious work for a Gentile to write in Jewish. He has given strength for it. The "Tiqweth" is being now sent every month to many places in our land and to the following foreign countries: Russia, Roumania, Palestine, Sweden, France, Germany, Holland, Austria, Hungary and Switzerland. Now and then we receive news from eastern Europe which tells us that the seed sown is springing up. These are precious letters, which we prize very highly. As long as the Lord allows us we will go on in this distribution of literature.

The number of the Lord's people who are becoming interested in Israel is increasing. Many earnest prayers are ascending to Him who is the Son of David and the Son of God that He may have mercy on Israel. Quite a number of friends write us for tracts and New Testaments, which we gladly supply. This in itself is an encouraging sign, for "they may obtain mercy through our mercy" (Rom. xi: 31).

Work among the Jews has been done by us during the past months in Lowell, Lawrence, Mass., and Philadelphia, Pa. Dear brethren had made arrangements for the meetings in the latter place and several hundred Jews responded twice to the invitation which had been given. Many asked us to come soon again, which we have promised. A good invita-

tion has also reached us from Wilmington, Del., which we have accepted.

Our sister, Miss A. Snow, who is working so faithfully in Rosenhayn, N. J., for nearly four years has recently received a devoted co-laborer. Miss C. Moore has been led to us and the way has opened for her to go to the Jewish colony in Rosenhayn.

Through a friend whom we met in Philadelphia we have been enabled to do a month's work of New Testament and literature distribution in the Baron Hirsch Colony, Woodbine. One of our Hebrew-Christian brethren has gone there a few days ago.

Brother Emanuel Jospe, an old and faithful Hebrew believer of about thirty years' standing, who worked with us for over a year in New York City, is now in Cleveland working for Israel. A friend of Israel has become responsible for his support there.

Our dear Brother H. Zeckhausen has it laid upon his heart to go as medical missionary to Morocco, where the Hebrews are suffering at present such awful persecutions. Brother Zeckhausen has been our assistant for nearly four years. He is a graduate of the New York Homeopathic College and a registered physician of New York City. May the Lord open the way for Him.

With the New Year a number of earnest workers among the Jews in New York City and other friends have united for a monthly prayer meeting for Israel. The blessing of the Lord has rested upon the two first meetings held so far.

A PRECIOUS VOLUME.

WE gratefully acknowledge the receipt of a book recently sent to us by the anonymous author, entitled "The Supremacy and Sufficiency of Jesus Christ as Set Forth in the Epistle to the Hebrews." By Ignotus. William Blackwood & Sons, Edinburgh and London, are the publishers. The reading of the volume has been a joy and a refreshing

to our spirit. We heartily commend the book to all those who desire a richer and fuller appreciation of the glories of our risen Lord as set forth in Hebrews. In the place of a review we shall let the author speak from the book.

In the first chapter, "Jesus Christ Greater Than Angels" we find this precious passage (pages 13, 14):

"Turn we now to consider Him for whom in the first chapter of Hebrews is claimed a far higher place than that of the angels. Who can deny that claim when God asserts it, man concedes it, and the angels themselves acknowledge His greater dignity and right? What are the characteristics of Jesus Christ as God's messenger? Well does He reflect our picture of Old Testament prophecy, Who is blind, but My servant? or deaf, as My messenger that I sent? thou seest many things but thou observest not." Isa. xlii: 19, 20. We cannot but believe that the whole of Christ's perceptive organs were most beautifully perfect,—finely strung, to use a common expression; an eye for the beautiful, clearer and keener than the eye of any of Adam's fallen race: an ear responsive to all that was harmonious and exquisite in the sphere of sound; yet He gave no heed (as we need not to be reminded in this aesthetic age with its worship of the beautiful) to sights and sounds which attract and absorb other men; He saw sin in all its vile-ness, and the sinners who were hurrying to perdition, and that burden is heavy on His sinless soul; He heard the groans and sighs of those who were oppressed by the devil, and His ear had no room for songs of mirth; the very perfection of His whole nature would render Him peculiarly sensitive to all that was hideous or discordant, but He set His face as a flint to witness the awful wreck of the human race, and to meet the tremendous conflict by which He would repair the seemingly hopeless ruin. . . ."

Another beautiful passage we take from chapter iv., "Jesus Christ greater than Joshua" (p.p. 80, 81):

"We must not pass over the question of lofty command and leadership of a conquering host, the character in which Joshua is mainly presented to us; does Jesus Christ, who at His first coming appeared in meanness and lowliness, possess qualifications for meeting and overcoming a vast confederation of the armies of the earth? . . . Once, indeed, there flashed out a spark of divine power which dwelt within Him to make it plain that He yielded voluntarily and not of constraint, when

the soldiers sent to apprehend Him, went backward and fell to the ground. But a day is coming, it may be in the not far distant future, when Christ will come forth again, no more in the lowly form of a servant, but 'on His garment and on His thigh a name written, KING OF KINGS AND LORD OF LORDS. 'The great and terrible day of the Lord' is indeed coming, and the peculiar feature of the warfare which our Lord will wage, distinguishing it from all the wars which nations have made against other nations, will be the lightning speed of the conflict; it is to be not a campaign but a single battle: utter and overwhelming and hopeless defeat to the enemy, though that enemy be the mighty, brilliant, satanically endowed Anti-christ; and in proof that the rout is complete, with no possibility of rallying the hosts of evil for another contest, we have the joyful prospect of peace on earth for a thousand years under the benign and righteous sway of our triumphant Lord."

One more gem from one of the closing chapters—the eleventh—in which Jesus Christ is depicted as greater than the Old Testament saints (p. 193):

"Our hearts ought to be touched by the deep pathos of the attitude of the loving God towards His creature man, His craving for whole-hearted trust; it seems, if we may dare to say so, that there is one unsatisfied and recurrent want in the desires of the Eternal, the need of faith in Himself on the part of man . . . God is unsatisfied unless a multitude of trusting souls are hanging upon His almighty arm for support, and upon His boundless love for comfort and joy. Is it not a wonderful privilege and honor put at the disposal of the humblest of the human race, that he may give joy to our Heavenly Father and bring honor to His holy name by the exercise of childlike trust in the faithfulness of the Maker of all things? . . .

And speaking of the faith of the Son (p. 198):

"The faith in His Father in heaven which bore Him through all the sore trials and contradictions, the humiliation and shame, the cruel death and the grave; faith unshaken, uninterrupted, undiminished, was a faith so multiform that it needed the enumeration of all the varied aspects of faith which are presented in the chapter before us to make up something approaching the measure and the quality of the faith of our Lord and Saviour: shall we not rather say His faith was unapproachable?"

OUR HOPE.

175

FRIENDS OF ISRAEL II

BY MARK LEVY.

To almost every child of God there is one home, one country, one companion beloved beyond all others. Our Lord Jesus within the little group of His own special friends had an inner circle and within that circle the beloved disciple, yet He loved all men. The Apostle Paul, who proclaims that our citizenship is in heaven, did not despise his Jewish birthright nor undervalue his position as a free-born Roman, but used them to the glory of God and in the service of his fellow-men. Without being disloyal to my heavenly calling or unmindful of foreign countries visited in my travels, it has always been a source of joy to me, as an Englishman, to see the British ensign waving above the waters, bluffs and valleys of the homelands far from home.

Lord, bless the home lands, old and new,
 To strangers far and near;
 And guide us all as pilgrims true
 Unto Thy home most dear.
 Ah! brave old islands of the sea,
 Whose sons by millions roam,
 We love the home lands here below,
 But heaven is our home!

The home of the soul is truly in the heavenlies, yet God has ordained that we should live in families upon this mundane sphere and render obedience to earthly governments. We drink of the Water and feed upon the Bread of Life, but we do not refuse the sparkling mountain streams or the ripened fruits of the earth to sustain our physical life—the higher blessing does not exclude the lower. Yet when we Jews confess our love for the Lord Jesus Christ are not we unnecessarily and unscripturally induced to present an attitude the reverse of love toward national and social institutions commanded by God and revered for centuries by our Israelish forefathers? Friends of Israel on the American Continent and elsewhere will be wise to recognize speedily that ancient Jewish customs must not be antagonized but lovingly tolerated when they essay to carry the Gospel of Grace to God's ancient people, or they will fail to present it in all its fullness, beauty and freedom.

The early Jewish church tried to Judaize the Gentile followers of our Lord. To-day the Gentile church is endeavoring unconsciously to Gentilize Jewish believers. Should

not stop to seriously consider this question in the fear of God? To Saint Paul was committed the gospel of the uncircumcision; to Saint Peter that of the circumcision, Gal. ii: 7. At the Council of Jerusalem it was decided that no unnecessary burdens should be placed upon the Gentiles, but the ceremonies involved were in many aspects a source of joy to the Jews, of whom we are told that there were many thousands in Jerusalem which believed, "zealous of the law," Acts xxi: 20. Even the apostle to the Gentiles, who protested that in itself there was nothing in circumcision or uncircumcision, himself circumcised Timothy, fulfilled vows, observed days of purification, brought offerings and worshipped in the Temple, in strict accord with his own proclamation, "Unto the Jews I became as a Jew that I might gain the Jews," which statement he emphasizes by repeating "To them that are under the law, as under the law, that I might gain them that are under the law," 1. Cor. ix: 20.

This present time of writing is Thanksgiving Day throughout the North American Continent. Thousands have flocked to the churches to render praiseful thanks to our loving Creator for the ingathered harvest and then returned home to partake of the dainty foods so abundantly supplied from His hands. Here we have spiritual and temporal rejoicings linked together by Gentile Christians. In its national and social aspects is not the feast of Tabernacles the Jewish harvest Thanksgiving? Its spiritual application will only be fully realized when the tribes of Israel as a nation become a spiritual harvest gathered by the Messiah at His second coming. Earlier in the year Dominion Day is observed in Canada, as is Independence Day in the United States. The English, Scotch, Irish and Americans celebrate national days even when away from the homelands. What is the feast of Unleavened bread but the Jewish celebration of national independence and commanded by God to be observed throughout our generation? Its spiritual application is seen only when we realize that "Christ our Passover is sacrificed for us." Yet the Jews in Christ in realizing these greatest of spiritual blessings need not forego the national and social sources of rejoicing. To deliberately turn our backs upon those seemingly justifies the taunt of "renegade" applied to us by our brethren; and in thus forfeiting our rightful position we lose our opportunity of proving from the types their beautiful fulfillment in the Anti-type—our Messiah.

OUR HOPE,

177

BRINGING BACK THE KING; OR, WORKING AND WAITING.

Address by Rev. Jas. Smith, of Dufftown, at Inverness, June, 1894.

I desire to call your attention to a double picture which you will find in the Old Testament, which I think is calculated to stir our hearts in connection with this great subject. The more we glean in the fields of Scripture regarding this theme, the more we are in love with it. And for one simple reason, namely, that we get to know our blessed Saviour better. We get to know His purpose, and we get to know what He is going to do for us, by and by, when He comes.

I have often thought of Ruth, the Moabitess, coming to glean in the fields of Boaz. She had not gleaned very long there before Boaz himself drew near and made himself known to her. And I have always felt that there we have a little picture of our relationship to Jesus Christ through the Word. If you honestly and fearlessly come and glean in the fields of the Bible, you will not do that very long before the heavenly Boaz draws near, and makes Himself known to you in a way that you have never known Him before; so that I commend to you above all things the inspired Word of God—come and glean in its fields; come, read it, re-read it; read this book ten times for once you read anything else, and you will get to know the Lord better, and your "Boaz" will draw near, and you will get acquainted with Him; for, after all, that is the end in reading the Bible. The Bible is intended to lead us to the Lord Jesus, and the more we read this Word, from Genesis to Revelation, the more we shall learn about Himself and His glorious appearing.

Now, let us look at two places in the Old Testament—I point you, first, to 1 Chronicles xii. Read this chapter, and see if you have not a marvellous picture to help you in connection with this subject before us. There you have a record of the people gathering to David before he came to the throne, during the time that people's king was in power. I mean Saul, the king of the people's choice. Everything was in confusion. The voice of the people—*vox populi*—had gone out and taken effect. It was the people's will, and they cried, "God save the king!" That is the first time you get that idea, "God save the king," when the people chose their king. It was not God's king; for "He gave them a king in His anger, and took him away in His wrath." And during the time Saul was in power, David was the king after God's own heart. You must interpret

that as meaning a man after God's own choice. He was God's king, God's ideal king—a man after God's own choice as a king. David was at Ziklag, and in the cave of Adullam, with the people gathering round him. If you read the chapter carefully, you will find a wonderful picture of what is going on now under the Gospel. I want you to think of it in that light. I am not going to say that it has not another application, but it is a splendid illustration of what you and I ought to be doing now, to turn the kingdom of Saul to David. That is my purpose when I go to preach the Gospel, to turn the people who are under the false power, to Jesus Christ—to His dominion, that He may be Lord and Master.

And these men in 1 Chron. xii. had only one idea, namely, to turn the kingdom of Saul to David—that was their uniting purpose.

Notice what we read about the Gadites (eighth verse), "And of the Gadites there separated themselves unto David into the hold in the wilderness men of might, and men of war, fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as the roes upon the mountains."

We want this sort of men, don't we? We want men who are swift as the roe on the mountain—men with faces like lions—that can dare and bear anything—men who can take their lives in their hands, and give them up to God. Those Gadites were splendid fellows; let us imitate them!

Then you read of another kind of men in the thirty-second verse, "Men that had understanding of the times"—we want men like these, too—men who "know what Israel ought to do." We want also men like those of Zebulun (verse 33), banded together—men that "could keep rank, not of double heart," to make David king.

We find at the close of the chapter a picture of the feast of fellowship which is going on now in the midst of the present confusion. Read verses 38, 39, 40. We may have a feast with our David, speaking of these things. "For there was joy in Israel." And there is joy with us.

There is one thing I might mention that impresses me very much in this chapter: all through it other people speak, other people act, and only on one occasion does David himself say anything. I think it is remarkable. And when he opens his lips you get the very heart of God's king. Notice how David is the centre of gathering, he is the unifying object, he unites all hearts—every heart is full of the joy of making him king.

OUR HOPE.

179

All through the ordeal there is just one thing that troubled David, and that is the thing that the Lord Jesus is concerned about to-day, namely, the genuineness of those that profess adherence and allegiance to His kingly rights; that is the only point that David was jealous about. Notice the 16th verse, "And there came of the children of Benjamin and Judah to the hold unto David. And David went out to meet them, and answered and said unto them, If ye be come peaceably unto me to help me, my heart shall be knit unto you; but if ye be come to betray me to mine enemies . . . the God of our fathers look thereon and rebuke it."

These are solemn words, and David meant that, mind you. David was afraid that the men who had professed allegiance and adherence had no adherence in their souls. David says, "If ye have come peaceably, and really intend to make me king, you have my whole heart."

Then notice this: "The Spirit came upon Amasai, who was chief of the captains, and he said, Thine are we, David, and on thy side, thou son of Jesse; peace, peace unto thee, and peace unto thine helpers: for thy God helpeth thee." That was the answer of the Holy Ghost. The Holy Ghost knew that these were true men, or He would never have said that through Amasai. He became the spokesman for the whole band. David's heart was satisfied, and he "made them captains of the band." It was such a joy to David to find they were genuine adherents!

This is a splendid picture, and I have just given you one or two out-standing thoughts in it to tempt you to read it and study it for yourselves.

Now about his return. Look at 2 Sam. xix. You remember David was in exile. Absalom had risen up, and by cruel craftiness had usurped the power, having caused the flight of the king; and the king went up the Mount of Olives, weeping as he went. Oh, what an anticipation of the blessed Redeemer weeping at the foot of the Mount of Olives! David was in exile while the usurper reigned, but in due time the decisive battle took place, and Absalom was defeated. Poor Absalom was slain, and it broke David's heart; so grieved was he that he would scarcely go back to his city and his throne and kingdom. Now, I want you to take note and put these two chapters together, the one in 1 Chronicles, before he comes to the throne at all—with the large company gathered round him until they were like "the host of God;" the other in 2 Sam. xix., David was in exile, Absalom slain, and there was confu-

sign; as there is confusion to-day, because our David is absent. Our David is exiled, and we are waiting for His return, just as they were talking about and waiting for David's return; and what a marvelous power it had when he returned to claim his throne! I read at the ninth verse these words: "And all the people were at strife throughout all the ten tribes of Israel, saying, The king saved us out of the hand of our enemies; and now he is fled out of the land for Absalom. Now, therefore, why speak ye not a word of bringing the king back?" Why don't you dear people speak a word of bringing the King back? This is a mysterious thing to me. I must confess, how this loved, much-blessed Scotland should be so reluctant to take up this glorious truth of the Lord's second coming. I don't understand how it is that Scotland is the last to speak a word of bringing the King back. As David, through the priests, chided the elders of Judah, and promised rewards to Amasai (verses 11, 12, 13); so, in substance, to us of to-day Christ says, "God do so to Me and more, if I do not give you a glorious reward, if you speak of bringing the King back." Do what you can to get people interested in this glorious subject of the return of the Lord Jesus. Note the 14th verse, "And he bowed the heart of the people, as one man. . . ." Would God that the words of our Lord might similarly bow our hearts! Shall we send a message to-night from this meeting: Are our hearts so united that we could send up the message that these men of Judah sent, "Return thou, and all thy servants"?

What a practical hope that was, dear friends; it was a hope that united them in a very definite purpose. They saw they were mistaken about Absalom; now they say, "Why are we not speaking a word of bringing the king back?" Their hearts were united in the one purpose of making David king. All else was poor and paltry. How many hearts are filled to-night with some bauble; you have been crowning the wrong man! Let us put the Lord Jesus Christ first, second, third and last in all our thoughts and purposes, and "crown Him Lord of all."

They were united about that; and I tell you if we get this truth of the Lord's coming into all our hearts, it will cause the children of God to unite in a way they have never done before. And there is a most practical point in the ninth verse, "All the people were at strife throughout all the tribes of Israel." How could it be otherwise, when the king was absent? Is not that what we see to-day? In the world isn't it confusion? In the church isn't it confusion? Are we not all at strife? Have we not this little net scheme and the other? We are wasting our

OUR HOPE.

181

time and money on this and that—our hearts are not right with God; our hearts are not with the King on the throne. It is a mighty practical thing, this coming of the Lord. I am glad that *the day is not far away, when this strife and confusion will end.* We talk about union. Do you think we will get it? The very language of our mouths is our condemnation. We talk about sections of the church of God. How, then, can we have anything but strife when the King is away? I tell you, if the Lord were to descend from the throne to-night, we would have the church united, but it would be in the air; and we would leave all the strife and sects and divisions down here behind. And I don't believe we will have it till that day: we will only get unity when the King comes back.

One thought more. In the 15th verse of this chapter you see another practical thing coming out: "So the king returned and came to Jordan." They sent the message to him, "Return, thou and all thy servants." (He was on the east side of the Jordan: try and realize the geography of it). "So the king returned and came to Jordan;" and, notice, "Judah came to Gilgal to go to meet the king, to conduct him over Jordan." You see the hope of the king's return got down to the toes of their feet; it made them tramp and walk, made them move and act. They banded together, and away they went down to the river—away to the east of the Jordan valley, to take the king across. It was no theoretical hope in their minds; it was a practical thing; they made real preparation to bring back the king. What preparation are you making in your heart, in your business, in your home, and in your walk and talk in the world? Are you really looking for the return of the King? *Have you done anything to help to bring the King over Jordan? What have you done?* Oh, what a surprise awaits you if you have never read in this light the xix. of a Samuel! What do you find there? I find this, the best illustration I know in the Bible of that mysterious text in the 1st Epistle of John, that there are Christian people who are in danger of being ashamed before Him at His coming. The first man that is mentioned is Shimei. Shimei is a man that cursed David as he went out of Jerusalem; heaped curses upon him; but he found that David at last had the best of it, and he found that David was on his way back. David was on his way to reign and rule, and Shimei comes to confess his sin. There he is, at David's feet, ready to confess everything—he was ashamed before David at his coming. Thank God, he confessed his sin, and David forgave him right on the spot. Shimei's life was

OUR HOPE

Then what have you next? You have Mephibosheth; but he says, "I was lame on my feet." I could not go with you into exile. (A great many people are like that, lame on their feet, and cannot go into exile with David.) But David blessed him all the same, and he got his place and portion when the king came back: for poor Mephibosheth had honestly waited for the king's return.

Then you have Barzillai at the close of the chapter (verses 31-36). Now when the Lord Jesus comes back, all these kinds of characters will be met with: men like Shimei, men like Mephibosheth, and men like Barzillai; and so far as they have been true to Him, they will be rewarded. "And now, little children, abide in Him, that when He shall be manifested, we may have confidence, and not be ashamed before Him at His coming" (1 John ii: 28). Can we take up this advent response and say:—

"We have ventured to Thee to the desert retreat,
We have come to Thee to the fold;
The yearning desire with our David to meet
Hath made even timid hearts bold."

 COME, LORD JESUS!

O come, Lord Jesus, quickly come!
In kingly light appearing;
Eternal bells of blessedness
Will peal as Thou art nearing.

Ring out, glad bells, the harmony
Of heaven's optimal morning;
In regal, snow-white wedding robes
Christ's bride is now adorning.

O Son of David, Son of God,
Bridegroom divine, immortal,
Thy bride in spotless robes arrayed
Awaits at glory's portal.

With patient gaze her holy eyes
The heavenly gates are sweeping;
The faith of lovelorn slaves
The vigil she is keeping.

Shine forth, O Morning Star, shine forth,
In kingly light appearing.
Ring out, O blood-bought bells, ring out,
The anthem, "Christ is nearing!"

MARK LEVY.

OUR HOPE.

183

WILL THE CHURCH PASS THROUGH THE
TRIBULATION?

BY REV. F. L. CHAPPELL.

A question that is often asked is, Will the church pass through the tribulation? Some say yes, and others no. The confusion arises from not sufficiently distinguishing the church from the world. When you say, "the tribulation," I ask, "Whose tribulation do you refer to, that of the church, or that of the world?" For each has its own tribulation, and the two are by no means identical. Yea, more, they cannot be even contemporaneous; that is, when the church is purely the church, and the world is wholly the world. It is their blended and suppressed condition that creates the confusion. Purely and truly the church and the world are thoroughly antagonistic; one is "the truth," and the other is "the lie;" one belongs to Christ and the other to the devil. When the church prospers, the world, as the world, suffers; and when the world prospers, the church, as the church, suffers. The prosperity of one means the tribulation of the other; that is, the more completely the one lives out its own true life, the more it will be the means of tribulation to the other. Christ says to the church, "In the world ye shall have tribulation," and, therefore, it is only when the church gets out of the world that her tribulation ceases. And the more truly the world lives out its own true life, the more surely will it oppose the church, or bring her into tribulation. Therefore, the tribulation of the church continues as long as she is in the world, and increases in proportion as the world prospers.

But the tribulation of the world properly begins when the church is taken out of the world. Therefore, the world is in prosperity up to the time that the church is taken out of the world. As Christ says, "As it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the same day Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed." That is, the world prospers up to the taking away of the church; and then its tribulation begins. But the tribulation of the church, such as it is, continues up to the time she is taken away.

and the hardest of it is just before her rapture. Even as Lot had a hard time in Sodom up to the time he was taken away, and the hardest just before it, in that awful night when the poor, perplexed man was ready to prostitute his daughters that the angels might escape insult. The Scriptures abound in statements showing that the church is in tribulation, or persecution of some sort, as long as she is in the world; so that we are taught to be "patient in tribulation," and even to "glory in tribulation," knowing that tribulation worketh patience, and patience experience, and experience hope. But we are also taught that as the age draws to a close, and the world grows strong and God-defying, that the tribulation of the church will increase, so that it will end in sharp persecution; as did the days of Christ on earth, who was the head of the church; for as He was so are we in the world. Therefore, the closing days of the age are emphatically to be the days of tribulation for the church.

But, over and above all these representations, there is a certain tribulation mentioned in Scripture, which is called "the great tribulation," a time of trouble such as never was before, and such as shall never be again. It is mentioned with great particularity in Dan. xii: 1, in connection with the career of the Antichrist, the standing up of Michael in behalf of the Jews, the resurrection of some of the dead, and other notable events of the very last days. Christ refers to it in very much the same language, and it seems to be pointed out in Rev. vii: 14, by the emphatic and distinctive expression, as seen in the original, "the tribulation the great."

Now, the great question arises, is this great tribulation that of the church or that of the world? We have already seen that it cannot properly be both, since they are not contemporaneous: The world prospers up to the taking away of the church, and therefore cannot be in tribulation of this superlative character. Remember always that the church we are now talking of is not the nominal, mixed, worldly company, that so largely prevails, but the distinctively pure church that holds itself ready for rapture. Is the great tribulation the tribulation of this church, or the tribulation of the world, which may indeed include unbelieving Jews and worldly professing Christians? Just a few references will show that it is the tribulation of the world.

OUR HOPE.

185

and not of the church. For the subject of it, evidently, has an anti-Christian aspect.

It is a tribulation of judgment rather than one of discipline. It has distinctively Jewish aspects, being called the "time of Jacob's trouble." It includes war, famine, pestilence, burning, and almost every horror as set forth in so large a part of the book of Revelation, making a tribulation under which men grow blasphemous and God-defying, instead of patient and humble. Moreover, in the very nature of the case, we see that judgment, tribulation on the world is much more worthy of being called "the great," than disciplinary tribulation on the saints. Not that but some saints may come out of it, being brought out of the mazy slumber in which they had hitherto indulged. When, therefore, it is asked, will the church pass through the tribulation? it is well to ask, what church, and what tribulation?

If you mean the pure church, and the disciplinary tribulation, it must be answered, "yes," "through much tribulation we must enter into the kingdom of God." But if you mean the pure church and "the great tribulation," it must be answered no; for such are exhorted "to so live that they may escape all these things," and of such it is written, that they shall not come into judgment," which is the nature of the great tribulation. But if it is meant the nominal, worldly, slumbering church, and the disciplinary tribulation of the church, we answer yes. The common so-called church will come into tribulation, and many of her members, we trust, will be awakened and be led to become ready for rapture, while, perhaps, others will be so deluded in their worldliness that only the following great tribulation will awaken them. On these points we would not be over-dogmatic.

But the practical point of this subject lies in our seeing what we may expect to take place in the world in the days that are just before us. Some seem to have the impression that the world is now coming into dire tribulation, that war, panic, famine, pestilence and completest disaster are right upon us, or rather right upon the world; that terrible things are about to take place, as signs that the end is right at hand. But, as I read the Word, and the signs of the times, just the opposite state of things is to prevail. These dire evils are, indeed, to

threaten and incipiently to take place, but the full force of them is not coming now. But rather these evils are to be surmounted, and worldly prosperity is to increase.

There was no war, nor famine, nor pestilence just before Noah entered the ark, or Lot went out of Sodom. No great tribulation was upon the world, but rather the tribulation was upon Noah and Lot, who were ridiculed for their prophecies of what was coming. Just so will it be now. The world is to succeed largely in apparently overcoming its threatened evils. Great enterprises in politics, and finance, and science, and education, and so-called religion are going to prosper; so that real Christian truth, and real Christian expectation about the Lord's coming, and real, humble, Christian living are going to be frowned upon, and the optimists, as they call themselves, are going to sneer at the truths we hold, and say, "Didn't we tell you so? Prosperity and not adversity is coming."

Perhaps the ten-kingdomed confederacy in Europe and Asia will be formed by diplomacy without the firing of a gun; and the Jews may return to Palestine with the approval of the nations, and with untold wealth at their disposal, with full permission to rebuild their waste places and to restore their holy city.

And very likely some future parliament of religions assembled in Jerusalem, may induce most of mankind, Jews and Greeks, Mohammedans and Buddhist, Romanists and Rotordists to unite in a grand brotherhood of man. And doubtless, multitudes of so-called Protestants may be ready to applaud and to join in it. Wealth will marvelously increase and be largely devoted to science and education. The great universities will be thronged, and astounding discoveries in the arts will dazzle and deceive all, except those who really know their God. Men will grow so proud, and women will be so confident in the great brotherhood and sisterhood of the race, as they clasp hands with people of every sort of religion and of no religion at all, that the Bible exhortations to separateness, in order to become the Lord's sons and daughters, will be relegated to an obsolete past.

Social life, too, will become a mazy whirl among the devotees of pleasure. They will marry and be given in marriage many times over since they can be divorced as often, and all

OUR HOPE.

187

will go as merry as a marriage bell. And this state of things will be hailed as the dawn of the millennium. Yes, God will send them strong delusions, that they may believe "the lie, because they received not the knowledge of the truth."

Beloved, it is prosperity rather than adversity in the world that we need to watch against. The successes of the world are more to be feared than its disaster; for in these are the strong delusion—the lie—that man is working out his own salvation. It is because of these very things, a great tribulation is coming on the world. But they are not the same, nor do they come at the same time. That wonderful act which the Scriptures call "the truth," in distinction from the lie, namely, the indwelling and transforming and translating work of Divinity in humanity, so fully realized that humanity is raised alive to the heavens—this transcendent Scriptural fact lies between these tribulations. So then, let us not be confused in our views, and mixed in our life, but let us discern the things that differ. Let us know our sonship through separation, "Come ye out and be ye separate, and I will receive you, and ye shall be my sons and daughters, saith the Lord Almighty." That separation may cause us tribulation, but it will be the tribulation of discipline, which worketh patience, which we must expect in the world. But it will save us from the great tribulation of the world, which is the tribulation of judgment, which will be revealed from heaven upon those who hold down the truth in unrighteousness.

Oh! that I had a voice of thunder that would awaken multitudes of professed Christians to "the lie" that they are believing. These great convocations like the world's parliament of religions, at which we hear glowing prophecies of a universal religion and a universal brotherhood, these congresses of nations that are looking toward universal empire, these vast monetary trusts, all these great endeavors of man, what are they but the undulations on the great sea of humanity that foretold the emergence of the beast and false prophet that will demand worship on pain of death! It is the success of these great enterprises that we are to fear more than war, famine, pestilence. So then, let us not be deceived by the prosperity of the world; but let us separate from it more and more in our ideals and expectations. And if this separation brings us re-

proach and tribulation, let us glory in it, remembering that a far greater tribulation is to come on all those that love and do the lie. And may God give us an eye to see the difference between "the truth" and "the lie," and between the tribulation that comes with the truth and that which comes with the lie; and, above all, the glorious realization of the truth incarnated that comes between the two tribulations.

THE JEW, THE GENTILE AND THE CHURCH OF GOD.

Address delivered at the Chicago Hebrew Mission—(Abridged).

BY PROF. D. C. MARQUIS, D.D.

I understand the theme which underlies the topic, as stated here, is to be something like this: The Jew as a sodality, a race, a nation—what is his place in, and his relation to the purpose and covenant of God in redemption? The Gentile as embracing in one body all the outlying peoples of the world—what is his place in, and his relation to, the purpose and covenant of God in redemption, and what is the relation of both of these peoples, considered as sodalities, to the church of God?

A careful student of the Holy Scripture can hardly fail to observe that the Old Testament writings have little to say about an *ekkleesia*, composed of a people called out of all nations and constituting one body under one head. There is much that is spoken of a *basilica*,

A KINGDOM,

into which all nations shall flow, and of a King whose dominion shall be universal, and whose reign shall be everlasting. So in the New Testament the most careful study of the four gospels fails to show that Jesus regarded the promises and hopes concerning the kingdom as about to be realized in the church. Indeed, this is so far from true, that we do not find the *ekkleesia* alluded to by name more than twice in the entire field of gospel history.

These occasions are, first, when Jesus proclaims the apostolic confession and apostolic constitution as voiced by Peter, to be the foundation upon which His church shall be built; and second, when he gave directions concerning church discipline. It is only when we come into the period of apostolic history and begin to read the Acts and the epistles that we find

the ecclesia prominent. Then when we come again into the realm of prophecy, amid the glowing pictures of the scenes of the last times, as these are portrayed in the visions of the apocalypse, we find the kingdom once more exalted as the glorious realization of hope, the grand consummation of prediction and promise.

The story of Jesus, as gathered from the gospel, clearly indicates that in the beginning of His ministry He presented Himself to the nation of Israel as its predicted King. His assertion of authority over the temple, His proclaiming of Himself as Lord of the Sabbath, and His preaching of the near approach of the kingdom of heaven, all go to prove His willingness to manifest His Messianic rule and to set up His kingdom upon the organisms of theocracy, if, by repentance and spiritual preparation the representative leaders of the nation had shown a willingness to receive Him. But their open and avowed hostility to His teachings, His purposes and His demands, very soon progressed to the point of intense personal antagonism that shaped itself into a deliberate purpose to accomplish His death. As this antagonism became more pronounced, and the fact of His rejection became more clear, He began to prepare the way to the establishment of another organism which He would make the repository of the powers and forces of His kingdom in the world until such time as the way should be clear for the manifestation of the kingdom by Israel's reception of its King. Accordingly, He chose and ordained the twelve, and upon this organic body, and upon its cordial confession of Himself as the Messiah, He declared His purpose to build His church as upon a rock which never could be moved. To this body, thus constituted, He delegated the function of teaching under the figure of the "keys of the kingdom of heaven." The church is not itself the kingdom. It is the door leading into the kingdom, and of this door the truth, which the church holds and is commissioned to teach, is the ever present and effective key. He delegated to her also the function of legislation under the figure of binding and loosing.

But before He had thus solemnly delegated this charge to the church in the person of the twelve, He had taken occasion to instruct them as to what would be

THE HISTORY OF THE KINGDOM DURING ITS PERIOD OF CONCEALMENT.

Perhaps six months before He plainly spoke to them under

OUR HOPE.

the title of the church, He had intimated to them in parable what would be the operation of the forces and influences of the kingdom throughout the age wherein the kingdom itself would be in mystery, or in concealment. It is as though He was looking upon His kingdom as a stream flowing beneath the ground, itself concealed, by marking its course by the fertility that appears upon the surface. All down through the history of the patriarchs, and prophets, and kings, and people its course is seen. In the fullness of time when Messiah appeared, it seemed just ready to burst forth and overflow the land. But Israel's rejection of Himself prevented. The stream must still flow on unseen. Its course will still be marked by the fertility it dispenses to the surface. But one day it will burst its barriers and overflow the land and flow on in beauty and gladness delighting the universe with its presence. So the kingdom of Messiah is itself concealed; its glory is not yet manifest to the gaze of men; but its powers and forces are seen in those spiritual influences of which the church is made the repository, and guardian, and witness. And one day the kingdom itself will appear and shine forth in beauty and splendor, seen of all men, glorified by the presence of the King.

Jesus Himself gives as the reason why He clothed the teaching in the form of parable: "Because to you it is given to know the mysteries of the kingdom of God, but to them it is not given." Those who were willing to be taught would in some measure apprehend this history of concealment, this story of a kingdom in mystery, even though it were presented in the form of illustration. But those who were not in sympathy with the Teacher, or with the truth He taught, would gain from it no knowledge of the things concerning which He spoke. It was not fitting that His enemies should know; for that which He is unfolding is the history of the working of the forces of the kingdom while it is in mystery, during all that period wherein the kingdom is concealed, and while the church is the repository and exponent of its powers; a history which could be made possible only by their rejection of Himself.

Having given to the twelve this epitome of church and world history during the period of the kingdom's mystery, and having six months later given to them the church's charter ("on this rock"), with authority to teach and legislate in His name (keys, bind, etc.), together with the guarantee of its security (gates of hades), He then, for the first time, in plain words informed them that for Himself and also for His church the road to the kingdom must be by the pathway of the cross.

OUR HOPE.

191

And lest this prospect should bring with it too much of disappointment, He immediately assures them that their expectation of a kingdom manifested in power and glory was not a dream. To confirm their hope, He condescends to promise to some of them a sight of its reality and glory, and in fulfillment of this promise, only a week later there was vouchsafed to Peter, James and John, a vision of the realization of the kingdom and the glory of the King. So Peter understood the scene, for he afterwards appealed to it as the indisputable witness to the power and coming of the Lord Jesus which he testified:

We conclude, then, that the teaching of the prophets of the old covenant and the teaching of Jesus, do not identify the kingdom with the church as a visible organism. The powers and forces of the kingdom dwell in and operate through and by the church so far as the church is a spiritual body, vitally linked with Christ her head. But to accept that visible organism, which in world history is known as the church, with its multitudinous divisions and innumerable corruptions, with its jealousies and strifes, ambitions, and hatreds, and oppressions—to accept that as a visible manifestation of the organized kingdom of God, as a fulfillment of the promises and a realization of the hopes concerning that kingdom, would be but a sorry outcome of expectations that can be satisfied with nothing less than perfection. The kingdom can be established according to the provision of its charter, only by the presence of the King.

We infer also that to this coming kingdom of the heavens the Jews as a people hold a most intimate and peculiar relation. The testimonies of the prophets seem most unmistakably to point to Israel's exceeding glory and exaltation under the rule of the Messiah King. Gentilism has been greedy in appropriating all this splendid array of promise and blessing to the church, and at the same time has been exceeding liberal in assigning the threatenings and the curses to the Jew. But it would be difficult to justify a system of interpretation that would make the cursings to be always material and literal, while the blessings are always spiritual and figurative. It is but fair to concede that as the threatenings of Israel's desolation have been and are being fulfilled in the past history and present condition of the Jewish people, so the promises of Israel's glory will meet with fulfillment in the future of the same people. Their wonderful preservation and their present attitude among the nations of the earth, a phenomenon which has been called the miracle of history, seems to point in the same direction.

OUR HOPE.

"There is no influence which might be supposed to tend to the utter extinction of a people that has not been brought to bear upon the Jews with peculiar power. Yet here they are among us to-day, with their national self-consciousness not in the least abated by this age-long experience of exile, scattering and persecution. The Jew is everywhere as much a Jew, as sharply distinguished from all other peoples even in his personal appearance and his racial characteristics as he was when this long period of exile and suffering began." (Kellogg.)

Why should this be so? how can it be explained on any theory other than that this people is still the people of God; that the Jews as a nation have still a share in and hold upon the redemptive promise and purpose of God, and that they are being preserved as a people unto a day of glory and blessing of which the prophets' glowing pictures are but an adumbration.

Precisely how this is to come to pass, and what will be its exact relation to other predicted events of the coming time only reckless irreverence would attempt minutely to describe. When Jesus was asked, subsequently to His resurrection, "Lord, will Thou at this time restore again the kingdom to Israel?" He answered, "It is not for you to know the times or the seasons which the Father hath put in His own power." The mystery that pertains to the times and the seasons, belongs likewise in great measure to the promises themselves and to the order and manner of their fulfillment. Perhaps some expert Biblical theologian may yet succeed in constructing a system of eschatology that will satisfy all the conditions and requirements of the Scripture statement. Certainly, that has not yet been done, and until it is done, I must beg to be excused from dogmatizing upon this branch of my topic. But it is not affirming too much to say that when Jesus speaks of the fulfilling, or completing of the times of the Gentiles, and when Paul speaks of the fullness of the Gentiles, they both suggest the placing over against this a dispensation of grace that has reference to a people other than Gentiles, and that people can be no other than Jews. For the Scripture writers recognized but two classes of men as composing the human family, Jews and Gentiles.

Paul affirms that the covenant made with Abraham pledging blessing to his seed, is the covenant on which the church rests. "Those who are of faith are blessed with the faithful Abraham." "If ye are Christ's, then are ye Abraham's seed, and heirs according to the promise." But this does not imply that Gentiles have displaced Jews so as to take their place in

OUR HOPE.

193

relation to the covenant. For Paul in writing to the Romans warns them against any such assumption. You Gentiles, he says, are only a wild olive tree, grafted into the Jewish root, from which historic Judaism was temporarily cut off. They will be grafted in again, if they abide not in unbelief, for God is able to graft them in. It stands to reason that He should. It is far more in accord with nature that they should take their place again than that you should occupy that place. For, if you, a wild branch from the woods have been grafted into the good olive tree, so as to become partaker of its life and fatness, how much more will they, the native branches, indigenous to the soil, be grafted into their own olive tree. This condition is not the natural one. It will be reversed some day. The Deliverer will come from Zion and will turn away ungodliness from Jacob, and so

ALL ISRAEL SHALL BE SAVED.

Israel as a people, as a sodality, will resume its old-time relation to the covenant, when by becoming Christ's they will be of the spiritual seed of Abraham and heirs according to the promise.

But the literal Israel of to-day, the men and women and families who compose the natural seed of Abraham, can they afford to wait, even if they believe in the promise of the coming Deliverer, can they afford to wait till the pledroma of the Gentile inbringing is accomplished, for the removal of the partial, or temporary, blindness that has happened to Israel? Nay, verily, for the generations that pass away in unbelief, there remains only the resurrection to condemnation. Hence Paul yearned with intensest affection for the present salvation of his kinsmen according to the flesh. Hence every Christian, Jew or Gentile should pray and labor for the salvation of those whose fathers received and transmitted to us the oracles of God. It is by faith in the one Lord that Jew and Gentile become members of the one body wherein the separation between Jew and Gentile disappears. For Christ has abolished in His flesh the enmity, the wall of separation reared by the ritual of Moaism, and hath made of twain one new man, so making peace. Thus they become members of that body of which Christ is the Head, the body which fills up His fullness, which is to hold the place of highest honor and blessedness in His coming kingdom, sitting with Him in His throne and reigning with Him forever.

THE TIMES AND THE TAUNTS.*

"Do not let us put aside this subject as unprofitable, for all Scripture is profitable for instruction; and surely Scripture is saturated with the second Advent truth. Neither let us neglect the subject as unpractical, for throughout the epistles duty and consolations are made to hinge upon the truth of the return of the Lord. Nor let us avoid the subject as unpalatable, because it contradicts our notions.—Finlay Gibson.

One question of great interest to those who desire to know the truth concerning our Lord's return is whether He will come when the world is unprepared; while it continues in its sinful course, with the majority of mankind under the delusions of heathen superstition. Or, will He delay His advent until the whole world is converted, sanctified and made wholly free from the power and presence of sin?

It would seem that just here, between these two diverse opinions, lies the real battle ground of taunt and opposition which have so long distracted the church. All believers acknowledge that the Scriptures teach and distinctly outline a time of universal blessedness yet to be realized in the earth. And all believers, after some fashion, connect this period of universal blessing with the reign of the Messiah. They look for its inauguration through Him and expect its development by Him. It therefore follows that it is not about the fact, but about the time of the advent that controversy has arisen and divided the church into two cardinal schools, the Pre-millennialists and Post-millennialists; in other words, those who look for the Lord to come before the Millennium or age of blessedness begins, in order to usher it in Himself; and those who defer His coming till the end of the thousand years of peace.

Now the practical outcome of the whole question is this: Upon its decision impinges two converse ideas, namely, either Christ's coming again is a hope or it is not a hope. The Scriptures say it is a hope, and a hope, we have learned, is the joyful expectation of some event always imminent. If Jesus is not coming until the close of the Millennium, and if that Millennium has not yet even begun, as most Christians concede, in what sense is it a hope? What special interest have I in that which never will occur during my lifetime? And how can I obey the Lord's command to "watch" for His return? Was it not unreasonable for the Lord to give an injunction which it would be impossible for the most obedient of His disciples to observe?

*A reprint of Chapter III. from "Will Jesus Come Again," by Mr. and Mrs. Geo. C. Needham.

OUR HOPE.

195

But if, on the other hand, it be true that His return is always possible till accomplished; if no Millennium or other historical barriers be set between the present and that day; then how naturally and properly every instructed Christian can obey the order, "What I say unto you I say unto all, Watch!"

Thus, two converse facts constitute the basis for our hope. First, the absolute certainty that Jesus will come. Second, the absolute uncertainty when He will come.

Our present age is sketched, in all its general features, throughout the New Testament. For the saints, who live godly in Christ Jesus, there will be tribulation, persecution, cross-bearing and suffering. In the professing church will be found hypocrisies and apostasies. The love of many shall wax cold. There will be the outward form of godliness without the inward power. In the world there will continue every manifestation of evil; infidelity, rebellion against God, corruption, superstition and idolatry. Yet there will be no general alarm concerning the approaching crisis. The worldly minded will sing, "peace and safety," even when destruction is at hand (I. Thess. v: 3). Of the "latter times" of this age, the Spirit hath spoken expressly that "some shall fall away from the faith, giving heed to seducing spirits, and doctrines of demons" (I. Tim. iv: 1, 2). The same warning Spirit hath also declared "that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boasters, haughty, railers—lovers of pleasures rather than lovers of God" (II. Tim. iii: 1, 3). If such will be the condition of the world when Jesus comes, it would seem that there is no room for a Millennial period of holiness prior to His advent. Must we not then fall back upon the only alternative, namely, that our blessed Lord will first descend from heaven in order to establish the promised era of universal blessedness on the earth?

In recent years the subject of the future Advent has come to the front. It has, indeed, met with bitter and widespread opposition from theologians of many schools. Religious papers have openly taunted those who profess to love the Lord's appearing, and decried the blessed hope as "the Pre-Millennial Sham." There has been loud and bitter scoffing at any who proclaimed the gospel of the kingdom. Yet many, notwithstanding, have been won over to the adoption of these views as the right key with which to unlock the subject of Biblical prophecy. A long list of names could be given, of

fathers in the church in early and later times, whose godly character and earnest lives were above reproach, who watched for the coming of their Lord. And the list increases each day, numbering now the names of leading ministers in all denominations, nearly all of the well-known evangelists, and a host of studious, devout men and women in this and other countries. Thus, the subject is taking hold on spiritual Christians; and personal examples of the quickening power of such a hope confront us on every hand, utterly disproving the theory that the expectation of Christ's near coming weakens gospel effort and belittles the work of the Spirit.

Was McCheyne or the three Bonar brothers lacking in zeal and holy diligence? Were Isaac Newton or Dr. Chalmers or Charles Spurgeon idle, unpractical star gazers? Does the hope of the Lord's coming hamper the hands of Grattan Guinness or Dr. Downie or Hudson Taylor in evangelizing the nations? Or are George Muller and Dr. Barnardo restricted in their philanthropies because they are daily expecting the King? This hope has indeed been a most dear and definite one to each of these faithful men. And who at home, among our pastors, teachers and evangelists, are most conspicuous for "labors in season and out of season?" And who are receiving the most manifest seals to their ministry? Are not those men who are loyal to the Scriptures, who proclaim the power of the cross, and who point forward to the crowning day when Jesus shall again appear and we shall be manifested with Him in glory?

Let words of bitter scorn still come to our ears; let mockery, jibes and insults be still our portion; let taunts and reproaches multiply, we are a thousand times over compensated with the hope of the nearing Advent. We coincide with one of our leading Congregational divines, Dr. E. P. Goodwin, when he remarks: "With some the devil scouts the idea of foretelling future events as absurd; with others he ridicules the idea of a real kingdom, a real return of the Lord, a real reigning with Him of believers. And with reason. For if God's people see these truths taught in the Scriptures, they will, like Daniel, pray mightily for such prophecies to be fulfilled, and for the Lord to come as the one supreme hope of the church and of the world . . . The more we study the things to come, the more we shall drink in of His spirit, the more we shall lift up His aims and reproduce His life and share His joy."

OUR HOPE.

197

THE ROYAL FAMILY OF CHRIST.

BY MRS. F. G. DE FONTAINE.

The late Rev. Chas. F. Deems, pastor of the Church of the Strangers in New York, once said from his pulpit while preaching upon the nativity of Christ, "I never pass a Jew on the street that I do not feel like lifting my hat to him."

Henry Ward Beecher, while discoursing upon the same subject, remarked: "You cannot find in America another people among whom the social virtues are more rigorously observed than among the Israelites."

In an ethnological sense the Semitic race occupies a unique place in history. To no other race under heaven has God manifested Himself in a similar manner. To no other nation was ever so nigh. "Did ever people hear the voice of God speaking out of the midst of the fire and live? Did ever God say "to go and take Him a nation from the midst of another nation," as He did the children of Israel from Egyptian bondage?

It was to this people amid the thunders of Sinai that God gave the first written constitution that ever was given to man—a constitution which taught the great truth that "God is One." For forty days and nights Moses, their great lawgiver, held communion with God, and at last received from Him the two tablets of stone on which are founded all the laws of Christendom. And then, as we have it from the Scriptures, "Moses, the servant of Jehovah, died there in the land of Moab, according to the word of Jehovah, and he buried him in a ravine in the land of Moab, but no man knoweth of his sepulchre unto this day." In the words of Matthew Arnold, this decalogue is the "pith of the Old Testament."

The race has "seen the Pharaohs pass away and the empires of Assyria, Babylon, Persia, Macedonia and Rome perish." It has witnessed the rise and fall of Greek civilization. It was present at the cradle and the grave of the Cæsars and Ptolemies, and although surviving nearly four thousand years, it still holds its traditions and to-day remains what it was when its great lawgiver received his commands from the hands of the Almighty. The history of the Jews opens in the twentieth century B. C., with the coming of Abraham from Chaldea into

OUR HOPE.

Canaan, where he and his descendants dwelt in the tents among their flocks and herds. Their first appearance as a nation was when Moses led them out of Egyptian bondage and delivered to them a code of laws for their religious, moral and sanitary benefit.

To their race the Christian world is indebted for its Christ who descended from their royal family. So completely identified, however, is Christ with the world at large, that we often forget this fact. National limitations seem too narrow for such a grand personality, yet we know that a Jewish mother gave Him birth. Judaism has given us the Scriptures, Old and New, with one or two exceptions being written by men of Jewish birth. The books of Job and the Prophets and the Psalms of David have given to mankind poetry that will live as long as the world moves in its orbit.

The observance of the Sabbath, the very name of which means "rest," is an institution which the Jew has made coeval with the work of creation. Wherever he went, his reverence for the day was the most visible badge of his nationality and religion. And Jew and Gentile the world over alike obey the injunction, "Remember the Sabbath-day and keep it holy,"—a command that still has as much significance as it had under the Mosaic code.

The first church was at Jerusalem, and from this source we trace institutional Christianity. Schlegel says that "Judaism is the chief corner-stone of Christianity." Another writer declares that "that corner-stone was laid at Alexandria, and Alexandria, not Bethlehem, was the birth-place of Christianity, for in the Alexandrian library the Hebrew Bible was translated into Greek and became the property of all nations." We read from the Jewish Psalter and Proverbs; we sing the Psalms of "David, of the tribe of Judah," and we pray in phraseology taken from Jewish Scripture. We read the epistles of the Jewish apostle Paul. Our Holy Communion has for its origin "the Pascal Supper" of which our Lord partook. Our own Holy Week and Easter stand as the anniversary of the great events commemorated by the Passover. We celebrate the feast of the Pentecost which is the Jewish "Harvest-home," and Christians try to make their lives conform to the Decalogue.

Montesquieu says: "The Jew is an old trunk which has produced two branches that have covered all the earth; I mean Mohammedanism and Christianity. Or rather, she is a mother who has brought two daughters into the world, who have overwhelmed her with a thousand wounds, because in matters of religion the nearest are the greatest enemies; but, however badly she has been treated, she cannot cease to boast of having given them birth. She uses the one and the other to embrace the entire world, whilst on the other hand, her venerable old age embraces all time."

Learning was held in high esteem by this ancient people. Every boy was compelled to learn some trade. Even the great-scholars and statesmen had some regular occupation. Indolence was considered as a crime. Coming down from the period of Abraham, Isaac and Jacob to modern times, we find that Jews caused Vasco da Gama to sail around the Cape of Good Hope and were thus instrumental in revolutionizing commerce. Jewish scientists predicted the success of the first voyage of Columbus, with whom two Jewish sailors came—the first of the race to set foot on American soil. Jewish merchants were the authors of the "bill of exchange." It was a Jewish commodore, Uriah Levy, to whom we are indebted for the abolition of whipping in the navy, and the fact that he is the "father of the law" is inscribed on his tomb.

When Robert Morris undertook to raise funds for the carrying on the war for our national independence, he found Isaac Mases, David Franka and Hyam Solomon among his ablest and most generous coadjutors. During the war of 1812, when Congress called for a loan of \$16,000,000, Uriah Hendricks of New York was a subscriber to the amount of \$40,000. Judah Tauro, of New Orleans, who served under "Old Hickory" in the second war with Great Britain, gave \$10,000 toward the erection of Buaker Hill Monument. When Sir Walter Scott desired for his famous novel, "Ivanhoe," a heroine in whom all the womanly graces might be typified, he selected that they may find homes in a country whose constitution ideal.

Forty years ago England excluded a Jew from her Parliament. Since then, Benjamin Disraeli, Benjamin of Israel, has been at the head of the British government, and he is re-

membered as one of the greatest statesmen of modern times. In addition to this honored name may be mentioned, Judah P. Benjamin, an ex-Senator of the United States and subsequently a Queen's Counsel of England; Jessell on the British Bench, Goldsmid, Simon, Rothschilds and Isaacs in the British Parliament; Gambetta, Crenieux and Simon in France; Lasker, a leader of the Liberal party in Germany; Artom, holding high positions of government trust in Italy; and Hamburger, dictating to the Foreign Office even in Russia.

Added brightness has been given to literature by such writers as Heine, Auerbach, Aguliar, Goldsmidt, Kompert, Rothschilds, Spinoza, Farjeon and others. Rachel, Patti, Bernhardt, Modjeska, Lavinski and scores of others have delighted the world by their artistic and intellectual rendering of dramatic roles, while Meyerbeer, Mendelssohn, Halevi, Offenbach, Strauss, Joachim, Rubinstein, Wieniawski, Remenyi, Josephi, Strakosch and Paderewski have spoken and still speak in the universal language that finds an echo in all hearts in which the better instincts of nature are not dead. Jewish genius is further illustrated by works of art in the Royal Academy, the Louvre and Luxembourg and in the famous galleries of Vienna, Munich, Berlin and Rome.

In the hour of calamity the Jew rises with the Christian in affording relief. In his kinship with humanity he knows no limitations of race or creed.

Baron Hirsch sends his persecuted people to our shores in order that they may homes in a country whose constitution recognizes no distinction between Jews and Christians, while Sir Moses Montefiore, one of the world's greatest benefactors, emphasized, in his long and useful life, the truth that strict adherence to the Jewish law is not antagonistic to the highest type of manhood.

Many additional names and incidents might be recalled in the present connection, but their mention is unnecessary for the purposes of this article.

Although not of the Jewish race or creed, the writer believes with Matthew Arnold that "Christianity cannot be packed in any set of commandments," and that dogmatism and creeds put more stumbling blocks in the way to heaven than they remove. She says, therefore, in a spirit of broad lib-

OUR HOPE.

201

erality fulfilled a long cherished desire to do honor to a historic people who have left so visible an impress on civilization, and to pay tribute to a race whose faults are oftener censured than their virtues praised—a race from whose royal family came our Christ.—"The Menorah Monthly."

SIGNS OF THE TIMES.

What means this gathering of the saints?—like birds
Preparing for their migratory flight?
This upward looking and these earnest words?
This separation of the sons of light?

It is a sign which e'en the world might see,
Although this generation heeds it not:
It is a call from coming wrath to flee,
A ray of coming glory forward shot.

O'er all the earth is raised the midnight cry,
"The Bridegroom cometh!" and the saints prepare,
Believing that the hour is drawing nigh
When they shall rise to meet Him in the air.

It is a sign that standeth not alone,
Signs multiply and Scripture is fulfilled;
Back to the land by heaven's gift his own
Israel returns, and Canaan's fields are tilled.

On earth distress of nations—like a wave
Of troubled ocean rolls the tide of woe
O'er hapless peoples whom no power can save,
Or light upon their hopeless prospects throw.

The gospel spreads from land to land apace,
The church increases as the time draws nigh;
Souls flee to Jesus in this day of grace,
As doves for refuge to their windows fly.

And error spreads—another sign foretold,
Spirits of evil leading men astray,
And dark desertion from the Christian fold,
For Antichrist's appearance paves the way.

Blessed is he that watches unto prayer,
And sets his heart and mind on things above;
He shall with Christ the coming glory share,
And dwell with Him in everlasting love.

W. MILNE, in "The Faithful Witness."

OUR HOPE.

THE RESURRECTION OF CHRIST FROM A
PURELY LEGAL POINT OF VIEW.

Upon the question of the Resurrection hangs the whole fabric of Christian belief. Considered as a question to be tried in a court of law, this is the way the points in the lawyer's brief would read, presented by the "Banner of Gold":

I. The first proposition, therefore, is that there was no motive for the perpetration of a fraud. In all trials involving crime or fraud, the absence or presence of motive is an important factor.

There was every apparent motive why Christ should not take the course He did. He assailed the accepted religion, a course fraught with danger of social ostracism, personal violence, judicial and religious persecution. He assailed an institution which the Romans protected. He could not have aspired to wealth. His life proved that. It was not power He sought, for He preached and practiced humility, and selected as associates the poor and humble. It was not desire for luxury, for He courted hardship, deprivation and peril. The evidence shows Him an honest believer in the importance, directness and truth of His mission.

II. Christ's conduct previous to His death is inconsistent with the theory of the fraudulent intention; because He openly and repeatedly stated that on the third day He would rise again from the dead.

It is absurd that a man should conceive and carry out a fraud which was to result in his own death. No motive but the Christian attributes to Christ is consistent with such a purpose. The man intending to commit a crime aims at concealment, otherwise his purpose would be frustrated. Christ made no secret of the intended resurrection. He preached about it openly. His teachings reached the ears of all classes, and were held of enough importance to demand that efforts be made for their suppression.

This publicity was not the act of one intending to commit fraud.

III. When arrested, accused, tried and executed, Christ's demeanor was not that of a guilty man, but was that of a person

OUR HOPE.

203

wrongfully accused, but who knew that He must be condemned in carrying out His mission.

He knew His danger, but made no effort to escape, nor to rally His adherents to defence of Him. Throughout His trial He was almost entirely silent. Pilate, it was plain, was opposed to His condemnation, but Christ neither sought nor encouraged his clemency. *During the ordeal of execution He said nothing which showed other than perfect faith in His mission and perfect honesty of purpose. Before His death and during His torment He prayed for His persecutors. All these things are inconsistent with fraudulent intent. He had foretold His death and was enduring merely what He had prophesied. His was not the behavior of an impostor.*

IV. The execution of Christ was in pursuance of a judicial sentence, and we must presume that it was fully carried out. He was examined by the persons whose duty it was to see that He was killed and was declared to be dead.

His prophecy that He would rise on the third day led to the sealing up of the grave with a great stone, and the placing of a guard there to prevent the theft of His body. But the body disappeared. There is no evidence that any one was near the tomb before the disappearance. The soldiers, it is contended, slept. But is it reasonable that *Cæsar's* soldiers slept when appointed to a special mission, the outcome of which was watched by all the world? They must have been induced to testify that they slept. And, if they slept, what is their testimony worth?

V. Thirteen witnesses, unimpeached and unimpeachable, and whose names are known, who were well acquainted with Christ having met Him many times before His death, saw and conversed with Him after the resurrection.

One witness, not an accomplice, is sufficient to prove the highest offense known to the law—murder. Under the Constitution of the United States two witnesses are required to prove high treason; three witnesses is the highest number required to prove the execution of a will, and even an oral or noncupative will can be proved by seven witnesses. There could not be mistaken identity. It is urged that the 500 witnesses were liable to err through bias. But where was the motive? Their cause was condemned, their leader killed, them-

selves outcasts. Would they swear falsely to His identification? It is incredible.

VI. It is sometimes urged that certain discrepancies in the separate narratives of the witnesses tend to weaken their testimony, and that having made some mistakes, they may be mistaken throughout. This is a very common argument in court by lawyers dealing with ignorant or credulous jurors, and appears well calculated to deceive the thoughtless and inexperienced.

No two witnesses in court to any incident, will tell precisely the same story. No two of them will agree on the details. The reasons are plain. Every lawyer knows it to be true. Some people see more in a given time than others; some are more self-possessed than others; some have defective memories and forget minor details, while others are able to relate more clearly and precisely what they did see and hear. So as to the narrators of Christ's career on earth and His resurrection.

VII. The witnesses to the resurrection of Christ never contradicted or denied their testimony in relation to it, but told the same story as long as they lived. Their subsequent conduct is therefore consistent with the truth of their story.

This is always competent evidence, especially where the number of witnesses is large. These witnesses all led exemplary lives. Their reputations were stainless. As long as life lasted they lived in poverty, humility and virtue, as their Master had taught. Most of them suffered martyrdom, after preaching the Gospel all their lives long, at a great personal hazard and discomfort. Had they not been sincere, they would not have persisted, as they did, to the end, nor would the result of their labor be felt throughout the civilized world to-day.

GOD'S MYSTERIOUS CHOICE.

Why the Jewish nation of all others should have been selected to receive "heaven's best communications," when all stood in equal need, is a question which frequently suggests itself. Why Israel should have been made the repository of civic and sanitary wisdom that have been incorporated into the codes of every civilized nation. Why this people of all peoples should have been preserved through all the centuries, trans-

mitting from one generation to another their individual and national traits. Why a people so ungrateful and idolatrous should have been permitted to give a Redeemer to mankind, is one of those secret things that belong unto God, and with regard to which He owes us no explanation. Why, through such a people, all the nations of the earth should be blessed, is one of those lofty designs of the Infinite, that none can at present fathom. Suffice it to know that it is so. That to the Jew we owe an immeasurable debt of gratitude. Law, poetry, eloquence, philosophy, history, have been placed under profoundest obligations to the Hebrew nation. But greater than all is the unique, unshakable gift of the Nazarene, the Redeemer of mankind.—Dr. Isaac Prince.

JEWISH NOTES OF INTEREST.

Rabbi Sanneschein has written a learned communication in denial of a statement which has been made that, in ancient times, the high priest on the Day of Atonement sprinkled the blood of the bullock "in the form of a cross" upon the mercy seat. He says that the Hebrew word which has been translated into "cruciform" does not bear that meaning.

The "American Hebrew" desires a reform in Jewish burial customs, for the reason that "death has become an exceedingly expensive affair." It favors the idea of the rabbis of old, who ordained that all the dead should be buried in the same fashion, in linen shroud and plain coffin. It objects to the use of handsome and costly caskets, decorated with gold and silver.

It was Rabbi Alois Kaiser of Baltimore who composed the cantata in honor of the Russian Czar's coronation which was sung at the synagogue at Odessa. The Jews of Odessa have sent a letter to the Baltimore rabbi containing thanks for the cantata, founded on Psalm xxi, which he had "composed for the services of the coronation day of our gracious monarch, Nicholas II." The Russian Jews are hopeful of the success of the young Czar.

OUR HOPE.

The religious schools attached to New York synagogues are open for the winter season. In one school Hebrew only is taught. Among the themes spoken of in the notices given out by other schools are: "Hebrew and Biblical History," "Bible Translation," "Post-Biblical History," "Moral Lessons in Sacred Literature," "Jewish Festivals," and "The Commandments." In many cases the young people eagerly seek for knowledge of the religion of their forefathers.

A story is told of those true friends of missions, both to Jews and Gentiles—Charles Simeon and Edward Bickersteth—to this effect:—They were once present at a meeting held in support of the London Society for Promoting Christianity among the Jews. Simeon was the speaker, and in closing his speech, he said that they had met together that day for the furtherance of the most important object in the world, viz., the conversion of the Jews. When Simeon sat down, Edward Bickersteth, who was at that time a secretary of the Church Missionary Society, wrote on a slip of paper, eight million Jews eight hundred million heathens—which, of these is the most important? This paper he handed to Mr. Simeon, who at once turned it over and wrote on the other side:—Yes, but if the eight million Jews are to be as "life from the dead" to the eight hundred million heathens, what then? And this done, he returned the slip of paper to Mr. Bickersteth.

Our beloved brother, Mr. Joseph Rabinowita, is full of praise unto God, that again he is among his people. When passing through Germany, he broke his journey in Berlin, in order to see the Palestine department at the exhibition. Entering a shop kept by Hebrews, where several sons of Abraham were present, a cake of soap made in Jerusalem, with an inscription thereon to that effect, was shown him. The shopkeeper, in showing the cake of soap, remarked, "See what perfection the Jews of Palestine have reached—Jerusalem is becoming quite a manufacturing city." Mr. Rabinowitz at once answered in Hebrew, the language of Jeremiah ii: 22, "Though

OUR HOPE

207

thou take thee much soap, yet thine iniquity is marked before me." Hearing this, the Jews seemed confused, but our brother soon became known to them as a disciple of the Messiah, and by God's grace he was enabled to preach the Gospel to many Jews at the exhibition.

ARGENTINA—Prospects of Trouble.—The "American Israelite" gives the following disturbing information:—"We are very much afraid that the colonization of Russian Jews in Argentina is laying the foundation for another Jewish question for the twentieth century. Heretics have always had a hard time of it in the Spanish-American countries. The religion of the masses is Roman Catholicism of the medieval type, and they are fanatical and priest-ridden to the last degree, as witness the recent murder of Masons in Mexico a few weeks ago. The non-conformists now residents in those countries are all foreigners, and are under the protection of their respective governments. It would be extremely difficult for the local authorities to afford them adequate protection otherwise. Now, it is presumed, that the Russian immigrants to Argentina will become citizens of that Republic, and have no special safeguards. Should they prosper and begin to acquire wealth and influence, there is no reason to believe that they will fare any better than Jews have in all the other countries upon which the blight of Spanish rule has rested. In all Spanish-American countries, including Cuba and Mexico, there are next to no Jews. The few there are make a secret of their religion, and claim that they do it of necessity, as they would not be able to earn a living otherwise. It may be that in Argentina, with its large proportion of English and German settlers, the conditions are different; but no satisfactory evidence as to this has been given to the world. We honestly believe that for Jews and all other dissenters from the orthodox forms of Christianity there is no abiding place where they can live without fear of sooner or later having to encounter an outbreak of religious fanaticism and persecution of some form or other, except in those happy lands where the English language is spoken and over which flies the flag of the United States or Great Britain."

OUR HOPE.

FINANCIAL REPORT FROM SEP. 1—DEC. 1, 1896.

RECEIPTS.

1025	J. A., Pa.....	\$5.00	1071	N. J., N. Y.....	300.00
1026	Lovers, Cal.....	10.00	1072	Mrs. E., Mo.....	10.00
1027	Subscription.....	13.00	1073	Mr. P., Mich.....	6.00
1028	Mrs. J. P.....	10.00	1074	One tract.....	.10
1029	Subscriptions.....	8.00	1075	J. W. B.....	50.00
1030	J. & K.....	82.00	1076	Subscriptions.....	15.55
1031	J. L. T., Ohio.....	50.00	1077	J. A., Pa.....	5.00
1032	Bible Class.....	42.50	1078	W. A. S., Mo.....	5.00
1033	E. J. B., Col.....	3.50	1079	H. J. McK., Va.....	3.00
1034	Subscriptions.....	13.50	1080	M. J. H., N. Y.....	2.00
1035	Prsbyt. Church, Mass.....	28.86	1081	Subscriptions.....	20.00
1036	Frauenverein.....	5.00	1082	E. G., Neb.....	10.00
1037	German friends, Mass.....	25.50	1083	Mr. E., Mass.....	10.00
1046	German M.E. Church, Mass.....	12.00	1084	Presb. Church, Mass.....	11.00
1047	Allisoca, Mass.....	12.60	1085-1096	German friends, Mass.....	33.75
1048	Three tracts.....	.90	1097	J. M. M., Cal.....	20.00
1049	Miss W., Germany.....	1.00	1098	Grace Church, Pa.....	8.00
1050	Three tracts.....	.90	1099	C. F. C., Pa.....	3.00
1051	Subscriptions.....	3.00	1100	W. A., Ill.....	2.00
1052	& 1053 Tracts.....	.35	1101	J. W. F., Pa.....	5.00
1054	J. N., Can.....	5.00	1102	Alliance, Mass.....	5.00
1055	J. M.....	1.00	1103	Mrs. W., Pa.....	1.00
1056	Rev. G. B., Pa.....	10.00	1104	W. P., Mass.....	25.00
1057	Miss D., Pa.....	5.22	1105	Tracts.....	.30
1058	Tracts and subsc.....	23.15	1106	W. P. M., Col.....	5.00
1059	Mrs. G., N. Y.....	4.00	1107	A. K., Conn.....	5.00
1060	Subscriptions.....	20.10	1108	H. A. M., Conn.....	4.00
1061	& 1062 Subscriptions.....	7.00	1109	W. D., Kan.....	4.00
1063	C. E. C., Pa.....	1.50	1110	C. W., Conn.....	1.10
1064	A. F. H., S. Dak.....	1.25	1111	J. E. F., N. Y.....	5.25
1065	One tract.....	.10	1112	Subscriptions.....	14.80
1066	Mrs. P., Pa.....	5.00	1113	A. R., Wis.....	1.50
1067	J. L. T., Ohio.....	100.00	1114-1117	Subs. and tracts... Through N.Y. City Mission	375.00
1068	& 1069 Subs. and tract.....	3.30		Total.....	\$1,414.45
1070	Grace Chutch.....	10.00			

EXPENDITURES.

Balance against Treasurer, Sept. 1, 1896.....	\$ 65.32
Hebrew printing.....	110.40
English and German printing.....	305.17
Work's account.....	877.33
Relief to the poor.....	66.80
Account of Madison Street House.....	54.73
Total.....	\$1,479.05
Balance against treasury, Dec. 1, 1896.....	65.48

Examined and found correct,

BOWLES COLGATE,
J. O. HILLYER.

Dec. 9, 1897.

Publications
OF THE
Hope of Israel Mission.

FOR SALE AT
209 Madison St., New York.

I. IN ENGLISH:

Our Hope. A monthly devoted to the study of Prophecy and Messianic Judaism. \$1.00 a year; \$1.25 to foreign countries.

God's Purposes in this Age. A tract for the times. Price, 15 cts.; \$1.25 a dozen.

2. IN GERMAN.

Unsere Hoffnung. A monthly devoted to Prophecy and the Hope of Israel. Price, \$1.00 a year.

Die Vermissten. From the English ("The Missing Ones"). Price, 5 cts. \$4.00 a hundred.

Die Hoffnung Israels. By A. C. Gaebelin. Price, 5 cts. \$4.00 a hundred.

Kommt der Herr, wenn wir sterben? By E. F. Stroeter. Price, 5 cts. \$4.00 a hundred.

B. IN JARGON (YIDDISH).

Tiqveth Israel. A twelve-page monthly. Price, 35 cts. per year.

Ben Elohim (The Son of God). Price, 2 cts.; \$1.50 a hundred.

Toledoth Yeshua Hameshiach (Genealogy of Jesus). Price, 2 cts. \$1.50 a hundred.

Jerusalem. Illustrated. Price, 5 cts.; \$4.00 a hundred.

OUR HOPE.

A CHRISTIAN MONTHLY DEVOTED TO THE STUDY OF PROPHECY AND ORIGIN OF THE HOPE OF ISRAEL MOVEMENT.

I Tim. II 1. "The Lord Jesus Christ, which is our hope."

ישוע המשיח תקוותנו

ERNST F. STROETER, Editor, } 309 Madison St., N.Y.
ARNO C. GABELLEIN, Associate Editor, }

Entered at the New York Post Office, June, 1894, as Second-class Matter.

Published in Connection with and by the Hope of Israel Mission to the Jews.

A. C. GABELLEIN, SUPERINTENDENT.
E. F. STROETER, SECRETARY.

CONTENTS.

To Our Friends.....	213
Please, Notice.....	213
Editorial Notices.....	213
Israel's Resurrection; or, Life from the Dead. By Rev. E. F. Stroeter.....	213
The Lord's Work among His People.....	213
I Love Thee! (poem).....	213
Jewish Christianity. By Rev. S. S. Powell.....	213
The Year of Jubilee (poem).....	213
Jehovah-Jirna. By J. L. Branson.....	213
Is there Now a Distinctly Jewish Remnant? By G. W. Gillette.....	213
Bangalore.....	213
The Millennium. By Rev. H. M. Parsons, D.D.....	213
The Worker's Dispensational Environment. By Rev. S. L. Chappell.....	213
The Pleasure of the Lord. By Pastor Fuller Good.....	213
Israel's Awakening. By Rev. A. C. Gabellein.....	213
Notes of a Session at Blackheath Jewish Conference. By David Birn.....	213
"One Taken; Another Left." (poem).....	213
Living in Jerusalem.....	213
The Site of Calvary.....	213
Notes on Palestine Exploration. By Dr. Harry Moore.....	213
Jewish Notes.....	213
Americans at Jerusalem.....	213
The Principles of the Hope of Israel Movement.....	213

OUR HOPE.

A CHRISTIAN MONTHLY DEVOTED TO THE STUDY OF PROPHECY AND ORGAN OF THE HOPE OF ISRAEL MOVEMENT.

1 Tim. 1: 1. "The Lord Jesus Christ, which is our hope."
ישוע המשיח תקותנו

ERNST F. STROETER, Editor, }
ARNO C. GAEBELEIN, Associate Editor, } 209 Madison St., N.Y.

Entered at the New York Post Office, June, 1894, as Second-class Matter.

Published in Connection with and by the Hope of Israel Mission to the Jews.

A. C. GAEBELEIN, SUPERINTENDENT.
E. F. STROETER, SECRETARY.

CONTENTS.

To Our Friends.....	209
Please, Notice.....	209
Editorial Notes.....	210
Israel's Resurrection; or, Life from the Dead. By Rev. E. F. Stroeter.....	213
The Lord's Work among His People.....	218
I Love Thee! (poem).....	221
Jewish Christianity. By Rev. S. S. Powell.....	223
The Year of Jubilee (poem).....	226
Jehovah-Jesus. By J. L. Branson.....	227
Is there Now a Distinctly Jewish Remnant? By G. W. Gillings, Bangalore.....	229
The Millennium. By Rev. H. M. Parsons, D.D.....	234
The Worker's Dispensational Environment. By Rev. E. L. Chappell.....	242
The Pleasure of the Lord. By Pastor Fuller Gooch.....	247
Israel's Awakening. By Rev. A. C. Gaebelin.....	250
Notes of an Address at Blackheath Jewish Conference. By Rev. David Baron.....	258
"One Taken; Another Left." (poem).....	261
Living in Jerusalem.....	262
The Site of Calvary.....	264
Notes on Palestine Exploration. By Dr. Murray Moore.....	265
Jewish Notes.....	267
Americans at Jerusalem.....	269
The Principles of the Hope of Israel Movement.....	271

OUR HOPE.

*A CHRISTIAN MONTHLY DEVOTED TO THE STUDY OF
PROPHECY AND ORGAN OF THE HOPE
OF ISRAEL MOVEMENT.*

Annual Subscription,	•	\$1.00.
To Foreign Countries,	•	1.25.

LIBERAL COMMISSION TO AGENTS.

All communications, business or editorial, to be addressed to

**OUR HOPE,
209 MADISON ST., NEW YORK CITY.**

THE HOPE OF ISRAEL. MISSION TO THE JEWS.

**A. C. GAEBELEIN, SUPERINTENDENT.
E. F. STROETTER, SECRETARY.**

MEETINGS.

Preaching to the Jews, every Saturday, 10.30 A. M., and 4.30 P. M., in the Allen Memorial Church, 91 Livingston Street, near Orchard.

German Gospel Service, Sunday afternoon, 4 o'clock, same place.
Preaching every Sunday evening 8.00, in 209 Madison Street.
German Services every Monday and Thursday evening at 8 o'clock, at 209 Madison Street.

Contributions should be sent to **REV. A. C. GAEBELEIN**, or to **E. F. STROETTER**, at 209 Madison Street, New York. To every donor we send a numbered receipt.

Our accounts are audited every three months.

OUR HOPE.

VOL. III.

JANUARY-FEBRUARY, 1887.

Nos. 7 & 8.

TO OUR FRIENDS.

Very many of you are sending us kind and encouraging words which are not only very much appreciated, but which are also taken as a sure indication that the Lord is blessing and owning our testimony in the pages of **OUR HOPE**. We thank God and take courage. We shall be very happy to be used of Him still further in this manner. Nor do we think our desire to be blamable that the circle of those be enlarged who shall hear and read more of the precious things which we speak of in these pages from His own word.

Will not all those who have learned to delight in the truth for which **OUR HOPE** stands, make a very earnest effort to extend the circulation of this paper? This can be done in two ways.

First, you can secure one or more new subscribers yourself. Will you try?

Second, you can send us a list of names and addresses of such persons whom you think interested in the truths we present, and we shall gladly send them sample copies. Will you do this?

But you can, one and all, pray for us. Let us beseech you to do that, most earnestly.

PLEASE, NOTICE.

Will all those who have occasion to send money in payment of their subscription please make their drafts or money orders payable to **OUR HOPE**, instead of either to Mr. Gaebelin or Mr. Stroeter personally. Also please direct mere business letters simply to **OUR HOPE**.

This request is made to avoid delay. For in the absence of either of the above-named, the letters addressed to them personally are forwarded, sometimes over great distances; money orders or checks cannot there be cashed, but must be returned to New York, etc.

If all purely business matters are addressed to Our Hope, they will be attended to by the one present in the office.

A similar request is made in regard to contributions for the work. Let such be addressed to "Hope of Israel," and let checks, or drafts, or money orders be made payable likewise to "Hope of Israel."

EDITORIAL NOTES.

WE ARE happy to come before our readers again with a double number, covering the months of January and February. By the goodness of the Lord we have been enabled so to do. We trust that hereafter the appearance of Our Hope from month to month will be more regular than in the recent past.

WILL our readers kindly, on a postal card, send us their judgment concerning a change of form in the outward dress of OUR HOPE. We do not mean in the character of its testimony. But it has been suggested to us by several friends that the present magazine or pamphlet shape should be changed, and a form like the "Morning Star," i. e., larger size, no cover, narrower columns for the reading matter be adopted. We are told by our printer that such a change would be in the line of economy for us. But we should like to hear from our readers before we would make a change. Let us hear from you at once.

WHY do not our friends send in more questions on Biblical subjects? It is our experience at almost every public gathering which we are privileged to address, that the presentation of our testimony, especially concerning Israel's standing, and concerning missionary methods among the Jews, give rise to a number of important questions. It would be to edification if these were presented and an opportunity given to us to set

OUR HOPE.

211

forth more fully what, to us, sometimes may seem to need no further proof, but what does not at once present itself to others quite as clearly. We shall, with the help of God, answer them to the best of our ability and according to the best light which the Lord may have given us.

AT THIS writing there are ominous rumblings portending war on the waves of the "Great Sea." The Eastern Question, that bugbear of European diplomacy, has had a very rude re-opening. The little kingdom of Greece has had the presumption to defy the great "Christian" powers of Europe, and to fill the minds of the shrewd diplomatists in the various cabinets with gravest apprehensions. We do not pretend to any prophetic ability, but it has been very comforting and strikingly significant to behold, how little it takes with the Lord to put to naught the counsel of the wise! All the untold horrors of Armenian massacres were not enough to disturb the "concert" of Europe. The "Christian" powers decide to let the Turk alone, spite of it all. Now comes a "little horn," a creature itself and outgrowth of European diplomacy, and consternation strikes the great powers in dread anticipation of the awful conflagration of which a war between Greece and Turkey might be the signal.

ANOTHER thing must have become plain to every beholder of the moves on the diplomatic board, namely that the so-called "concert" of the six great powers is the veriest sham. With big-sounding words they try to make the nations ruled by them believe that they are all animated by the sincerest and noblest desires for peace and prosperity, i. e., for the happiness of the peoples. Popular appeals of the strongest character for vengeance upon the "unspeakable" Turk are all met and pushed aside by pointing to the lofty aspirations of these "Christian" governments to preserve to their peoples the blessings of peace! As if peace at the price of unspeakable infamy and disgrace were peace! But let any one of these great "Christian" powers become clearly convinced that any of the other powers are trying to secure some advantage over them, how long will they think before they will unchain the dogs of war and fight

OUR HOPE.

to the bitter end for what they consider their rights or their own interests! But let the blood of a hundred thousand victims of Moslem hatred and lust cry to heaven—hush! the "concert" of Europe must not be disturbed—peace, peace, peace must be preserved! But an insult to "our" flag, an affront to "our" national pride, an encroachment on "our" national or colonial interests—and what becomes of all this sweet talk about the blessings of peace!

SPEAKING of the "Christian" powers—what a joy and a comfort it is to know most assuredly that the glory and power and dominion of all these "beasts," lions, bears, eagles—as they most fittingly "herald" themselves—will soon pass away forever, and that the last traces of Gentile world power will be as the chaff of the summer threshing floor. And that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. ii: 35; 7: 27. And that in His days most infamous and hypocritical diplomacy shall flourish—but the righteous and abundance of peace till the moon be no more. Ps. lxxii. There must needs be tremendous upheavals: Things existing must be shaken and will be broken. But beyond the judgments over the nations there is the glorious dawn of a blessed era of peace which shall be no longer dependent on the precarious life of the "concert" of the great powers, but the government shall be upon His shoulder, whose name is Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace. Isa. ix: 6. Blessed are all they which trust in Him. And—a crown of righteousness to them which love His appearing. 2 Tim. iv: 8.

WE HAVE received through the kindness of the author, a copy of Dr. J. M. Stifler's new commentary on Romans. It is a companion volume to the same author's excellent exposition of the book of Acts. We have read the volume with very deep and growing interest, and shall have to say something more in our next issue, especially in connection with Dr. Stifler's very clear and (to us) convincing argument about Paul's (i. e.,

the Holy Spirit's) object in giving us the epistle to the Romans. We believe that the position taken on that point by Dr. S. cannot be shaken, and is of special moment at this present time. We cordially commend a very careful study of the volume. It will repay the Bible student very amply. F. Revell Co. are the publishers (New York, Chicago or Toronto).

IN THIS connection we desire to repeat that we have had a number of reprints struck off for special distribution of the very excellent article by Dr. J. M. Stifter on the question, "Does Christianity annul Judaism?" which appeared in the last issue of OUR HOPE. We shall gladly send copies of the tract to those who desire to hand or mail them to friends, if they will only send the postage. No charge for the tract.

SPECIAL attention is called to two articles in this issue. The one from the pen of Rev. S. S. Powell, one of the editors of "Peculiar People," on the subject of Jewish Christianity. We feel greatly encouraged in the position we have taken on this question by testimony of this kind from brethren who are not themselves engaged in mission work among the Jews, but who love Israel and who see Israel's place in God's economy. The other is a very suggestive paper by Rev. Gillings, which we found in the "Morning Star," one of our most valued exchanges. It also strikes the same keynote of present truth concerning Israel and our attitude toward them in this end of the ages. Both articles want to be studied; but they will repay the reader.

ISRAEL'S RESURRECTION; OR, LIFE FROM THE DEAD.

RY E. F. STROETER.

"What shall the receiving of them be, but life from the dead?"
Rom. ii. 15.

Paul, the apostle of the Gentiles, is magnifying his office, and in the Holy Spirit revealing to us believers of the Gentiles the depth of the riches both of the wisdom and knowledge of God in His marvellous dealings with Israel, the chosen people. How earnest his warnings to us not to boast against those

OUR HOPE.

broken-off branches, and to remember that we do not bear the root, but that the root (Israel) bears us. What an impressive object lesson for us—behold the severity of God on them which fell. God spared them not. They were the natural branches. See how He dealt with them! Be not highminded, Gentile Christendom, but fear! Why should God spare thee any more than He did His own if thou abide not in His goodness? And, alas! did we abide? Shall Gentile Christendom escape? And, once more, "I would not, brethren, that ye should be ignorant of this mystery (of Israel's only partial and temporary blindness) lest ye should be wise in your own conceits!" Precisely what has come upon Gentile Christianity. The faithful warnings of our apostle have not been heeded. The blindness which has befallen the Gentile church concerning God's marvelous purposes in and with Israel, is truly amazing. Blessed be God that even to those in Laodicea there is the counsel and the offer to come and buy of Him eye salve to anoint the eyes that we may see! Rev. iii; 18. May our eyes be truly anointed to see that we stumble not in our walk; but, as the shadows of proud unbelief in the churches deepen all around us, we may be enabled to walk in the light and hold fast the profession of our hope. For glorious things are here spoken of God's chosen people, Israel. And when that nauseous thing, the lukewarm Laodicean church, shall have been spewed out of His mouth, and the utter failure of the Gentile branches clearly established, then God is to have another witness for Himself, even His own Israel, the broken-off branches, now dead, dried and withered, whose hope in their own eyes is lost, who say we are cut off for our parts Ezek. xxxvii: 11. For God is able to graft them in again. And this receiving of Israel, the apostle truly says, will be "life from the dead."

We must not think, however, that Paul here announces a new principle of God's dealings with His own people, Israel. It appears, rather, that the apostle simply states that this is the very thing for which Israel stands in God's economy from the beginning, namely, life from the dead. Thus Israel's final restoration and resurrection will be not only in perfect harmony with Israel's calling, but it will bring the glorious consummation on a grand national scale of this marvellous display of divine power in grace and in judgment—through death

OUR HOPE.

215

into life—which has been the divine stamp and mark on Israel from the beginning. Thus it will be fulfilled what is spoken in Isaiah xlii: 21, This people have I formed for myself; they shall show forth my praise.

Let us turn, then, to Israel's history as it has been revealed to us, and we shall discover the unmistakable teachings of this principle—life from the dead—in type and shadow, from the very beginning. And in Christ, the first-born from the dead, we have the pattern and earnest of the glorious realization of all that has been foreshadowed, in and through the working of that mighty power of God which He wrought when He raised Him from the dead, and whereby the risen Christ is now able to subdue all things to Himself. Eph. i: 19, 20; Phil. iii: 21.

I. Isaac, the first type of this principle. Life from the dead.

Abraham had believed God. By faith he had gone out, not knowing whither he went. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles; declining to build up and reform Sodom, which Lot attempted. And when God made still larger demands upon Abraham's faith he was able to meet them. So when the Lord called the childless chief under the starry sky, and bade the Chaldean, who was no stranger to the marvels of the heavens, to number the stars, and then added, So shall thy seed be for multitude. Abraham's faith did not stagger at the magnitude of that promise, nor at the absence of even the first sign of a speedy fulfillment. He believed on the Lord and He counted it to him for righteousness.

Then Abram, not without faith in the divine promise of seed, but in ignorance of the divine method of fulfillment, hearkened to the voice of his wife Sarai, and at her own suggestion took to himself her Egyptian bondwoman, Hagar, who bore him a son, Ishmael. That was the fruit of man's effort to help the Lord in the fulfillment of His promises. And when, after thirteen years of divine silence, the Lord's time had come to give Abram and Sarai both a new name, we bear Abraham still say to the Lord: O that Ishmael might live before thee! But what saith the Lord? Sarah, thy wife, shall bear thee a son indeed; and thou shalt call his name Isaac—which is laughter. And in Isaac shall thy seed be called; with him—not with Ishmael.

—will I establish my covenant for an everlasting covenant. Gen. xvii: 19.

Did this cause laughter to Sarah? But it was the Lord who had prepared a laughter for Himself in Isaac. It is God who thus laughs at human responsibilities and impotence. For Isaac could not be born and must not be born according to the word of the Lord until Sarah was past age and had become as good as dead. And thus Isaac, in whom the seed of promise is called, and from whom (not from Ishmael) sprang Israel, God's chosen people, represents in his own conception and birth this wonderful principle—life from the dead.

That this is clearly so was made very plain when, after many days, the word of the Lord came again unto Abraham concerning this same Isaac, the heir of the promise. Take now thy son, says God, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering . . . Gen. xxii: 2. This word of the Lord to Abraham affords a fine opportunity for us all to show how we regard it. Was it the word of the Lord or was it merely Abraham's own conception of his religious obligation, afterwards corrected by divine interference or clearer light on the subject? That is the fair issue. If Abraham was ready to slaughter his own son without a real word of the Lord then he is no longer the father of all believers in the word of the Lord, but the father of all the maniacs and child murderers! But we have the clear and inspired record, By faith Abraham, when he was tried offered up Isaac; and he that had received the promises offered up his only begotten son. Heb. ii: 17. This is conclusive.

And can we doubt what was the wonderful purpose of God in this severe trial? True enough when we say God delights to cast into the fire the gold of faith which He Himself has created. So He does. But this does not by any means exhaust the meaning of this trial. The apostle in Hebrews plainly tells us that there was more, when he says of Abraham, accounting that God was able to raise him up, even from the dead; *from whence also he received him in a figure.* Heb. ii: 19.

This, then, is the divine commentary to that wonderful sacrifice by faith in which Abraham, our father, simply foreshadowed Him who in the fulness of time would sacrifice and deliver

OUR HOPE.

217

up unto death—not in a figure, but in awful reality—His only begotten Son, and on the third day would bring Him up alive from the dead forevermore, no more in a figure, but in glorious resurrection reality. Thus Isaac had to become as one dead to his own father for three days. But on the third day was given back alive from the dead—in a figure—to his father. The principle which controlled his birth—life from the dead—has found its full and clear confirmation.

We have anticipated some of the fulfillment of this figure in Christ. Let us consider it once more. The parallel and correspondence are divinely complete. Shadow answers to substance in every detail. Could not Isaac be born to his father until, humanly speaking, all hope of realizing his desire for an heir from Sarah was clean gone? Neither could the greater Isaac—the only begotten of the Father—be born until the fullness of time had come, i. e., until the womb of the nation Israel, from which he was to spring forth, had become utterly dead and barren. For “as a root out of dry ground” He was to grow up. “Not in the time of Solomon’s glory, not in the hopeful period of Josiah’s or Hezekiah’s reformation—but only after dead formalism had reduced the nation to very “dry ground” was He born in whom God had purposed, before the world was, to establish forever this marvelous principle of His dealings with Israel and the race—life from the dead.

What was it that so staggered Peter and all the disciples, even after the revelation from the Father in heaven had been given to them that this Man Jesus was the very Christ of God? Was it not the calmness, the unshakable assurance of this truly recognized “Hope of Israel,” with which He announced to them then and there that the Son of Man must suffer and die, and rise again? Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. John xii: 24. All fruit-bearing is on the principle—life from the dead. This Son of Man knew the Scriptures concerning Himself. He was never in doubt as to the final outcome of it all. He saw clearly it was into death—but from death unto life. Life from the dead—no other method of redemption; no other way to secure the fruits of divine planting.

To be continued.

THE LORD'S WORK AMONG HIS PEOPLE.

Our brother, L. B., spent several weeks in the Jewish colonies in the Southern part of New Jersey, distributing the New Testament and tracts. He has handed us a very interesting report from which we give a few extracts: "Woodbine is one of the Baron Hirsch colonies brought into existence about ten years ago. The population is between 125 and 150 families, about 800 persons in all. There are only five Gentile families in the place, and they have no place for worship. Woodbine has two public schools and a large agricultural school connected with a large farm. They have likewise a nice synagogue underneath of which there is a lecture room and a kindergarten. A large clothing factory stands in the village where about 150 persons find employment. I met some of my brethren according to the flesh already en route to Woodbine, and had a chance to become acquainted with a bright young man, who was a great help to me in the colony. Most of the Jewish people in Woodbine are religious. They hope for the Messiah and for a return to Palestine. The New Testament and the Hope of Israel in Jargon besides other tracts were gladly received by most of the Jews, and they promised to read it all. I had many profitable conversations. A number of the older men asked me to hold a preaching service, but I was unable to find a suitable place to do this. I spoke in a church in Denzville. After the service a young Christian asked me to visit his home. He informed me that his wife is a Jewess still without a knowledge of Jesus. I spent several hours in their home, and had a long conversation with the wife, and we offered an earnest prayer in her behalf. A few days later a letter reached me from the husband bringing the good news that his dear wife had found Jesus. Praise the Lord! One evening a young man came to the place where I was stopping, asking to come and see his father. When I got to the house the father asked if I had given out the paper, "The Principles of the Hope of Israel Movement?" I answered in the affirmative. He then said: "This is not the regular missionary religion that you believe?" (meaning the proselyting and gentilizing methods). I asked him to explain what he meant. He did it and told me that if the Jews were ever to be converted, they would accept

OUR HOPE.

219

that idea. Nevertheless, he said he would believe only that which his forefathers believed. A very earnest conversation followed till late in the night.

One Friday night I was invited to a house where twenty-five young Jewish people had gathered. They asked very orderly many intelligent questions, and a number of them gave me their names so that they might receive our Jewish periodical every month. When I left many came to the station and saw me off wishing a safe journey and hoping for an early return.

I then went to Rosenhayn. The people here were glad to see me. Many of them told me what a good work our sister Snow is doing among them. I spent some time in the stores speaking of Jesus, and they listened very attentively. I held a public meeting on a Wednesday evening. After the sermon on Malachi i: 2, a number of Jews asked questions about what had been said.

I next visited Norma and Bradway. These places contain about 100 Jewish families. I distributed there a number of New Testaments and about 200 papers and fifty tracts. One man seemed to be deeply interested. He was willing to help me to get the people together in case I would preach. But this was quite impossible as there is no suitable hall. Then I visited Carmel, which is a large colony and a good field. The population is 1,200. This colony may be called little Jerusalem. Most of the inhabitants are very well educated, and it was a pleasure to find those who talk intelligently on religious subjects. I spent a day there, and gave out from the carriage the literature which I brought with me. I had to divide the Jargon Testaments and gave them out in portions, the Gospels to some and to others the epistles. I had a long talk with the Rabbi. Some of the Jews request Mr. Gaebelin through me to come soon to Carmel and speak here. The last place I visited was Bridgeton, where I also found a number of good Jewish families. I am sure a glorious harvest is coming after a while from the work done in these colonies"

We are very much encouraged by the experiences our brother made. We desire to do more work there in the future, and if the way opens we will send Bro. B. back there in a few days.

OUR HOPE.

Mr. Gaebelrn visited Philadelphia again during February. We did very little advertising, and not many of the Jews seemed to know of the meetings which were to be held. We had not the large numbers which we had in January, still a good number of Hebrews came to the two preaching services, and they all seemed to be deeply interested. We expect to visit Philadelphia regularly.

We cannot complain of our meetings in New York City. When we started this movement five years ago, we did a great deal of advertising. We had also often special attractions, like solo-singing or good instrumental music. In this way often hundreds were attracted to our services. There is no doubt that we still could have many more if we would advertise more and offer some of these attractions. But we have learned a better way. We rely upon the Holy Spirit to bring those in, who are ready for the truths we preach. We do not know them, but He does, and He can bring them in. We pray more and more earnestly than ever before.

The Saturday meetings are very well attended in the morning and afternoon, the people pay excellent attention. Sometimes a disturber comes in and tries to create trouble, but he does not find any sympathy among the other hearers. The truth concerning the Messiah and His salvation, redemption through His blood, justification and sanctification, His second coming and Israel's restoration are being constantly preached.

The New York City Mission and Church Extension Society, who has allowed us the use of 209 Madison Street as our headquarters without asking rent, has decided to dispose of this property. We look to the Lord alone and no longer to men to find a new place. Will our friends remember us in their prayers that we may be guided right in choosing a new locality?

Brother Rosenzweig has sent us another interesting letter from Poland, urging us to come there again as soon as possible and to spend some time in that great Jewish city, Warsaw, giving such testimony as the Lord may make possible in Rus-

OUR HOPE.

221

sis. What a wonderful field there is in Poland among these Jewish masses! We are ready to do more work there personally, should it be His will.

Our dear brother, Mark Levy, who has been working in sympathy with us unofficially for nearly two years, is about to return to old England. He feels led of the Lord in doing this, and we have no doubt that the Lord will use him there just as He has used him in our land. May the steps of our brother be ordered of the Lord.

I LOVE THEE!

THE NEW SONG OF A JEWISH HEART.

For over three years we have sent the printed message of Christ's love and salvation to the Jews in different European countries, and have found how true the promise is: "Cast thy bread upon the waters, and thou shalt find it after many days." Now and then some of the "bread" is coming back to us in the form of letters from Hebrews living in Austria or Russia, who have found Jesus. Not long ago we received a letter from a little Russian village. This letter has encouraged us very much. The writer has been reading our Jewish monthly paper, "Tiq-weth Israel," and writes us now of his faith in Christ. With his letter he sends a poem in Jargon for publication in our monthly. It has just been published and, no doubt, it will do much good among the Jews wherever they are reached by our paper. We have translated this poem into English as well as we could, following the original thought as much as possible. We publish it here with the prayer that the Lord may use it to the glory of His name.

I LOVE THEE.

Jeashuah,* Thou holy God's child and beloved,
Thou cleansest my heart, my sin is removed.
I love Thee with fire from my heart, oh so deep;

* Jeashuah—Hebrew name for Jesus.

OUR HOPE.

I follow Thee since Thou hast called me to Thee.
 Thou art, I believe it, the world's true Redeemer,
 With Thee in my heart I have need of no treasure.
 Thy light-giving rays do illumine my path;
 Thy warm, holy fire is kindling my heart.
 My strength and my hope, Thou alone art in need;
 With Thee there is life that is deathless indeed.
 Mine eyes Thou didst open forever, and aye
 Thy hands on my heart for to bless Thou didst lay.
 Each word of Thy mouth—what life and what
 comfort!
 To faith and to hope Thou my soul hast restored.
 I thank and I praise God's Messiah, Jeshuah,
 I thank Thee for that Thou hast brought me re-
 demption.
 My bones were consumed, Thou hast made them to
 flourish;
 The night of my darkness Thou turnedst to light.
 My brother, O my brother, look, I beseech thee!
 Who is it that brings us to share life eternal?
 Who quickens our souls and heals our diseases?
 Who cleaves our hearts from all blindness and
 folly?
 Who is it renews our youth like the eagle's?
 Who keeps thee from walking in ways that are
 evil?
 Give ear to His words and consider His actions,
 Then, surely, your questions will all find their
 answer.
 He is the Messiah of all our prophets.
 He'll save thee from all thy heart-blindness for-
 ever.
 Jeshuah, the dearly beloved God's Son,
 The Saviour of man—how much good He has done!
 His Spirit, His holy, to thee will He give,
 Like a flower in spring thou shalt flourish and live.
 Come quickly, then, brother, and do not delay;
 Accept this salvation, so glorious, divine;
 Consider His words, how sweet, how sublime!
 Acknowledge thy Brother, thy Kinsman—Re-
 deemer!

This song has been published in tract form. We send it free to all who send postage.

OUR HOPE.

123

JEWISH CHRISTIANITY.

BY REV. E. E. POWELL.

The term Jewish Christian has fallen into disrepute in many quarters, both from faults of missionary methods in the evangelization of Israel and from the actions of many so-called Jewish converts. By far the larger proportion of efforts to evangelizing Israel has had the effect of estranging Israel all the more from Christ. We are convinced that very serious errors prevail to too great an extent in this matter. Is there a better way to reach Israel than such as are commonly pursued? If so, is not vastly important that we should know that way and follow it? We believe that there is, and reason and the teachings of Scripture all impel to the following of that way.

Jewish Christian ought to be a term held in the highest respect. The ideal set before us for attainment in this department of knowledge and of practice is the brightest and most highly attractive of all in the realm of the historical development of religion. In the first place, it ought not to mean the denationalization of Israel. And yet this is what it has meant and signifies now in the case of the overwhelming majority of Jewish converts. Many of these are rightly looked upon as Jewish perverts. Rightly, we say, because in taking the position that has been exacted from them they have done violence to what they know to be right and the express requirements of God revealed will. It ought not to be supposed that Israel is to come to Christ through any of the existing church organizations. Israel is in possession of his time-honored synagogue. He has already an organization that only needs to be turned into the uses of Christ-believing Jews who follow out the pure and unadulterated teachings of the New Testament. Christianity for the Jews should remain Jewish and only Jewish.

When we look out upon the field of the Jewish thought of to-day, we discover many differing shades of opinion. There are schools of thought and party divisions antagonistic the one to the other. There are orthodox Jews, conservative Jews, reform Jews and radical Jews. There are Jews who carry out the minutiae of Talmudic observances, and those who have detached themselves from all Talmudic moorings. There are Jews who believe in the coming of a personal Messiah, and

OUR HOPE.

such as look only for a Messianic age. There are those who have retained love for their law, while others base their religious ideals upon the utterances of the prophets. Into all these varying methods of thought, that form of Messianic Judaism which teaches the coming of a personal Messiah, that He has come in the person of Jesus, the Jewish prophet of Nazareth, and that He is coming again in person to establish His visible, millennial reign upon earth—this, the true Messianic Judaism ought to enter to harmonize all and leaven the Jewish nation so that they shall become the prepared people of Christ. Christianity after this sort will be entirely Jewish. It will be Judaism with nothing Gentile about it. Its professors will not be in any sense *meshumadim*. Loving their nation they will be more truly Jews than they ever were before; for, not only is Christ the end of the law for righteousness to every one who believes, but He is also the Head and the Flower of the Jewish nation. Believers in Him from among the Jewish people, because of their love to Him, and because of their love for their own people will conform with loving tenderness to their national rites and customs. Christianity at its source was Jewish, and it should be the aim of Jewish believers in Christ at this day to restore primitive Christianity.

To be sure, Jewish believers in Christ are not to be bound to observe all rites and customs. They have full liberty in many of them; but surely they ought to have full liberty, if they so desire, to follow any and all of them if they are true followers of Christ, and all their hope of salvation is based on the shedding of the Saviour's blood.

Jewish Christianity ought to teach a love for and the observance of God's holy law, promulgated once for all on Sinai, which was never to be changed for another law, but was to abide until heaven and earth pass away. The Jew knows this, and for missionaries to tell him that the law has been displaced by the New Testament, is to do violence to one of his strongest convictions, to contradict the plain word of Scripture in the Old Testament and to assert what the New Testament in no place requires. Jewish Christians ought to continue to love all the words of their holy prophets and to draw inspiration from them. The Psalms should continue to be for them what they were to worshipers who worshiped in the fair and holy

OUR HOPE.

225

temple that crowned Mt. Moriah, a repository for the most perfect expression of our prayers, prophetic instruction also, and hymns of the most lofty character, that wing the worship of our souls into the very presence, chamber of Deity.

So, too, the beautiful synagogue service, the ritual that has come down through so many years and expressed the devotions of millions of Jews ought to be loved the more by all Jewish Christians. It is beautiful, filled with the spirit of worship and provides many a Messianic expression. It is needless to say that the New Testament should be the unfailing companion of the Jewish Christian. From it he should draw never ceasing supplies of inspiration and wisdom. He should know it thoroughly, if he can, in a Hebrew dress, for the spirit and the whole content of that collection of books are purely Jewish. The Talmud is his with its stores of Jewish wisdom as truly as when he was yet in any other Jewish camp. The Hebrew language he should love and cultivate, love for the Holy Land he should cherish in common with any other of his Jewish brethren; and, of very great importance, he should never cease to love his own people, God's chosen people, and pray and live with the object in view that they may share with him the blessedness of rest under the wings of the Messiah.

No practical considerations of difficulty ought to deter any Jewish Christian from following in the way outlined in the preceding so far as he may be able. Persecutions may arise, and there may be divisions in families resulting from his Messianic beliefs, but these ought not to drive him from his people. They should lead him all the more to pray that they may be reunited with him in Christ. He will be all the more likely to see the realization of his desires if he demonstrates to them the purely Jewish character of primitive Christianity, for the Jewish nation never will cease to be Jewish, and God never intended that it should.—From "Peculiar People."



OUR HOPE.

THE YEAR OF JUBILEE.

BY MRS. GEORGE C. NEEDHAM.

No more life's fabric weak and strong
With warp of good, and welt of wrong,
A theme in blended wail and song,
When Jesus comes.

No aching head and heavy heart,
Nor spirit hurt by sorrow's dart,
With cares to fret and wounds to smart,
When Jesus comes.

No daily toil with weary feet,
Through winter's cold and summer's heat,
For raiment, shelter, or for meat,
When Jesus comes.

No doubtful meeting of two ways,
Nor groping after friendly rays,
To light us through the trying maze,
When Jesus comes.

No laying dear ones in the grave,
No agony the lost to save,
No inward cry for things we crave,
When Jesus comes.

No yearning for some absent love,
With mind unset, like Noah's dove,
'Twixt seas beneath, and clouds above,
When Jesus comes.

No more as stranger pilgrims here,
Without the joys of sweet home-cheer,
Denying self of things most dear,
When Jesus comes.

No more captivity to pain,
For loosened from the binding chain,
The feeble shall their youth regain,
When Jesus comes.

No more of unrewarded toil,
Sowing on hard and barren soil,
For fowls to pick, or thorns to spoil,
When Jesus comes.

No tales of sin to pain the ear,
No sights of woe to start the tear,
No war clouds dark to waken fear,
When Jesus comes.

OUR HOPE.

227

No more shall Salem's children wail,
Till eyes for very weeping fail,
Since God Himself shall lift their veil,
When Jesus comes.

And then no more shall Abram's seed,
The taunt of men, the type of greed,
Submit, while Gentile nations lead,
When Jesus comes.

No more shall darkened heathen lands
In vain stretch forth imploring hands,
For some strong friend to break their bands,
When Jesus comes.

No more shall men in lofty place
Insult God's Word, deride His grace,
And Christ's most precious blood debase,
When Jesus comes.

No more of calling darkness light;
No more of setting wrong for right;
No end of day, all end of night;
When Jesus comes.

JEHOVAH—JESUS.

Luke xxiv: 27—(Revised Version).

BY J. L. BRANSON.

"And beginning from Moses and from all the prophets, he interpreted to them in all the Scriptures the things concerning Himself."

This passage undoubtedly conveys to the mind the thought that Moses and the prophet and all the Old Testament writings, contained things concerning Jesus. What a wondrous revelation it would, no doubt, be to many if their minds were opened to understand what these holy men of old said concerning Jesus, as they were moved by the Holy Spirit. What great blessings of knowledge we lose because we do not study the Scriptures, which are stored full of the things concerning Him. It is Satan's cunning that keeps us away from that inexhaustible fountain of information, as to the person, office and mission of Jesus. It was John who said, in speaking of that marvelous vision in the sixth chapter of Isaiah, "These things

OUR HOPE.

said Isaiah, because he saw His glory, and he spake of Him." Isaiah saw "The King, the Jehovah of hosts," and John says that the one he saw was Jesus; therefore, Jesus and the Jehovah of hosts is one and the same person. Do not our hearts burn within us as we come to learn that the lowly Jesus was the one of whom the seraphim cried, "Holy, holy, holy is the Jehovah of hosts; the whole earth is full of His glory." We cannot add more to the glory of Jesus than the Scriptures do, for His glory is the glory of God the Father Himself. Jesus prayed to the Father thus: "Glorify Thou me with Thine own self, with the glory which I had with Thee before the world was" (John xvii: 5). You cannot add to this; you cannot think or say too much; you dare not say a word of limitation. The Old Testament Scriptures know nothing of Jesus that is not known of Jehovah. The Lord Himself said, "These are my words which I spake unto you, while I was yet with you, how that these things must needs be fulfilled, which are written in the law of Moses, and in the prophets, and in the Psalms concerning me." And we will find our search in vain for things concerning Him unless we know Him as Jehovah.

Let us make the matter very plain if we can. Wherever the word LORD occurs in the Old Testament, and is printed in small capitals, the Hebrew word is "Yahveh," or "Jehovah." Where it is in ordinary type, it is from another Hebrew word having another signification. It is very important to know this and keep it in mind in reading the Old Testament in order that we may get the true meaning from what we read. Let us take one illustration, Psalm cx: 1: Jesus quotes the passages to the Sadducees and asks them, "How say they that Christ is David's son? For David saith himself in the Book of Psalms. The LORD saith unto my lord, Sit thou on my right hand, till I make thine enemies the footstool of thy feet. David, therefore, calleth Him Lord, and how is he his son?" (Luke xx: 42-44.) Now in this Psalm the first LORD is printed in the small capitals, and is, therefore, Jehovah, while the second lord is in ordinary type, and the Hebrew word is "Adonai," which signifies "Sir or Master," or, in a larger sense, "Sovereign." Of the first Isaiah writes: "Thus saith Jehovah that created the heavens; he is God, that formed the earth and made it." "Thus saith the Jehovah, the King of Israel, and

his Redeemer, the Jehovah of hosts, I am the first and I am the last, and besides me there is no God" (Isa. xlv: 6; xlv: 18). But the second Lord is the title of a man in authority, and the question of Jesus to the Sadducees involved the whole matter of humanity and divinity. He was David's son after the flesh, and yet David's Lord as Jehovah. "The Jehovah hath sworn to David in truth; He will not turn from it; of the fruit of thy body will I set on thy throne" (Ps. cxxxii: 11). It is made sure, therefore, by the oath of Jehovah Himself, that he would Himself set on David's throne of the fruits of David's body. Jesus as the Christ was, therefore, not only David's son as the son of Mary, but David's Lord or Sovereign as Jehovah. Jesus was then the Jehovah—God manifest in the flesh—as the fruit of David's body, and by the oath of Jehovah He will Himself yet sit on David's throne in Jerusalem. May the Lord open our minds that we may see the things concerning Jesus.—From "Christian Standard."

IS THERE NOW A DISTINCTLY JEWISH REMNANT?

BY G. W. OILLINOR, BANGALORE.

Most likely to the majority of readers the mere mention of the subject will sound strange, perhaps be regarded as heretical; to others a mere academic question of no practical value. To a few—but, perhaps, a much larger number than is generally supposed—it will be known to be possible. If there is the possibility of such a remnant actually existing, the fact is worthy of the profoundest consideration of saints; for it is nothing less than the existence of a divinely-provided company of saved persons, capable of becoming real witnesses for God when present witness has ceased by the removal of the church. God never leaves Himself without witness; but the witness always corresponds with the object God seeks to accomplish by it: and if our successors for the new testimony are already on the scene, it must be a clear notice that our removal cannot be very distant.

But is the existence of such a remnant at any time a part of the revealed purpose of God? To this question only one answer is possible, and that is an emphatic Yes; and for the following reasons:

I. Omitting the very direct references (apart from allusions) in the Psalms, there are over one hundred passages, from Isa. i: 9, to the end of the Old Testament, which refer directly to such a remnant.

II. The existence of such a remnant is necessary to the working out of the divine plan. For as the nation originally sprang from a unit in the person of Abraham, so its restoration is to arise out of a small remnant—holy seed, as Isaiah vi: 13. The "little one" of Isaiah lx: 22, to be all righteous, as verse 21; and then to "become" a "strong nation."

III. When the fulness of the time came for Messiah to be offered to the nation for acceptance, a special ministry was raised up in the person of John, to provide a people for the Lord (Luke i: 17): in other words, to secure a remnant; for a divinely-provided King required a divinely-prepared people.

IV. This mission, begun by John, was continued by Jesus Christ—now the Lord Jesus Christ (Matt. iv: 17; Mark i: 14, 15) and by His disciples (Matt. x: 5-7). They were to proclaim the kingdom near; produce samples of its benefits, if established; and to rigidly restrict their service to the "house of Israel."

V. For all-sufficient reasons this commission was cancelled (Matt. xvi: 20), and the preaching of the "gospel of the kingdom" ceased in the circle of the immediate followers of the Lord; but He foretold its certain revival (Matt. xxiv: 14). Of this revival He affirmed two things:

First, it would be in the (now) civilized world; and next, be proclaimed in that area for a witness to heathen outside. The notion of taking the Gospel of present grace to all the heathen, as Matt. xxviii: to end, being wholly foreign to xxiv: 14.

Although the preaching of the "Gospel of the kingdom" ceased among what we may call the inner circle, it is evident from Acts xviii: 25, and xix: 1-3, that it was continued elsewhere. To what extent, it is impossible to say; but the fact of its having reached so distant a part as Ephesus, with existing means of communication, conclusively proves a widespread proclamation. Besides, it was the preaching at the Jordan that reached them: not even the tentative proclamation of a possible kingdom under new conditions, as presented from Acts ii: to vii. Such facts incontestably prove that a double testimony

OUR HOPE.

231

did exist concurrently and for years—a testimony, on the one hand, to the King for the kingdom; and, on the other, to the calling of the church as revealed to Paul.

If, therefore, we find to-day a double testimony been borne, it is but a reproduction at the close of the dispensation of what existed in its early years—with, however, a reverse order. Then the testimony to the kingdom gradually waned, and the witness to Christ for the church remained. Now the possibility is the sudden cessation of church testimony by the removal of the church when the testimony of the remnant will be required, and for which the Lord has begun to make provision, as the following from Rabinowich proves:

"The Spirit is suggesting to me to warn my Jewish brethren from communication with such Europeans as call themselves Christians, only because after they die they are buried in a Christian cemetery according to the Christian rite, when their life and tendency are altogether in a heathenly manner against Jehovah and His Anointed One.

"I am more and more convinced that for Jews truly converted to Christ there is no place among the adherents of the existing churches in Europe. My thirteen years' experience in the Lord's work among the Jews has shown me again and again that the faith in Jesus Christ obtained by the Jews, by 'hearing' of the message from the lips of Christ's preachers, fails and slips out of his heart as soon as the Jew finds himself in a church among those who are Christians by birth. The cause of this is found in the fact that the Jew does not find in such church a sufficient supply of heavenly food by which he may keep up the growth of the 'blessed hope' of the glorious appearing of the great God and our Saviour Jesus Christ. In those churches where the message of the second coming of our blessed Lord is ignored, the Jew pines away and turns into a phenomenal stuffed Christian.

"True faith in the second coming of our Lord, according to the Scriptures, is inadmissible without faith in the salvation and restoration of the Jewish nation; and such faith, sad to say, is not prevalent in the predominating churches in Europe. Consequently, the thought is pursuing me that, for the full success of the work the Lord entrusted to me to carry on among the Jews, it is most necessary to establish a special

OUR HOPE.

school for Jewish young men, where they may be trained on the principles of the apostles and prophets, in the spirit of the faith and hope of the glorious appearing of our Lord; that afterwards these young Jewish Christians may preach Christ and His appearing in glory in all parts of the world, wherever their brethren according to the flesh are scattered.

"Such a special Jewish-Christian school, the aim of which ought to be to convert Jews to Christ, bringing them as a nation to their King, must stand apart from the influence of any existing churches and denominations in the world. The best place where it could be erected can be no other than the promised land, Palestine, which is only for a certain time in the possession of Turkey. There the pupils could be, from one side, guarded from the influence of the dogmatic beliefs; and, from the other, helped by the things they see in the study of their own ancient history which was enacted in the land of their ancestors, where Jesus Christ Himself accomplished His expiatory service; also being trained in the spirit of faith, hope and love to Jehovah and His nation Israel.

"About all this I spoke to some friends of Israel in London four years ago. Probably from that source the report was spread of my intention to go to Palestine and make Jerusalem the centre of my activity. I am unceasingly praying to the Heavenly Father, who loves Zion and His nation Israel, that He, for the sake of His well-beloved Son Jesus Christ, the King of the Jews, might help me at least to inaugurate the spiritual revival and restoration of Israel through such a school."

It should be noted:

I. That he declines to identify himself and his associates with Christendom. Elsewhere he has spoken of himself and the others as "Jews of the New Covenant."

II. This refusal to identify himself with Christendom is because, in the aggregate, Christendom ignores the return of the Lord Jesus, which is the very heart of converted Jewish expectation.

III. His return Rabinowich knows to be the divine means of recovering their nationality and of obtaining that pre-eminence on earth God has sworn to give them, and which they rightly expect (as Zechariah xiv.).

OUR HOPE.

33

IV. Hence he wishes to see Jewish young men converted and then trained, in order to be sent to their "brethren according to the flesh" (Matt. x. over again, exactly as foretold); and, also, Matt. xxiv: 14, both in the character of the testimony and the sphere in which to be borne.

V. He further desires that Jerusalem shall be the place of culture, and there the centre from which this testimony shall radiate. In the Lord's day His forerunner could be trained in the wilderness, and the banks of the Jordan sufficed as a sphere for witnessing. To-day the Jews are in the front rank of western culture, and scattered throughout the civilized world. Hence, added qualities to those possessed by John are needed, and a different area has to be covered. Rabinowich aims to accomplish both. But in that aim he defines himself as in open contrast to the ordinary missionary, to the heathen, or to the Christian preacher.

VI. Thus he is working and planning to be God's instrument in producing a purely Jewish revival among Jewish people, for exclusively Jewish ends—in a word, to produce a Jewish remnant; and the Lord in grace, has used him to begin it, one of the palpable facts in the so-called religious world.

Briefly epitomized, the two lines of testimony are as follows:

THE CHURCH.

I. Recognizes Christ as her Head, and herself as the members of His body.

II. Looks for Him to take her to Himself as the needed preliminary to His public appearing.

III. The Church expects to be taken to her home in heaven—to that "place" Jesus said He would prepare for her.

IV. The Church works to multiply herself into completion preparatory to her removal.

RABINOWICH.

I. Recognizes the Lord Jesus as Israel's Messiah, and He is expected as such.

II. To restore the nation of Israel by His direct personal intervention.

III. Expects Him to occupy His royal throne as the rightful heir to David's throne in Jerusalem.

IV. Works and plans to produce a people from among Jews exclusively, ready to receive Messiah in His glory.

As these are facts patent to all willing to see them, is it wise to close our eyes to them? Ought we not rather, in view of these facts, to inquire whither we have arrived in the chronology of God, and to seek an ever-present readiness for the next move on the dial-plate of eternity?—From "The Morning Star."

THE MILLENNIUM.

BY REV. H. M. PARSONS, D. D.

That a period of peace, and joy, and prosperity, and righteousness will one day dawn upon this earth, is a hope found in the records of every nation. It is undoubtedly derived from the divine promise recorded in the Christian Scriptures. The Holy Spirit, through the prophet David, declares that Christ shall have "the heathen for His inheritance, and the uttermost parts of the earth for His possession" (Ps. 2: 8). The prophet Daniel declares that "the kingdom and dominion, and the greatness of the kingdom, shall be given to the people of the saints of the Most High" (Dan. vii: 27). Isaiah proclaims that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. xi: 9); and the Apostle Paul, writing in the Spirit to the Romans, declares, "the fullness of the Gentiles shall come in, and all Israel shall be saved" (Rom. xi: 25, 26).

The express doctrine of the Bible, therefore, is that the kingdom of heaven shall be established on the earth, and for this we daily pray in that petition, "Thy kingdom come."

The Revelation, the last prophetic book of the Bible, describes with great definiteness that the martyrs will rise from the dead, and reign with Christ over the earth a thousand years. That Christ will be manifested with His saints at the beginning of this period. That Satan will be bound and imprisoned in the abyss a thousand years. That Satan will be loosed from his prison at the close of the thousand years. That the unrighteous dead will remain in their graves during the thousand years and will be raised from the dead for judgment

OUR HOPE.

235

at the close of that period. These facts are generally admitted as the plain teaching of the Bible by all who accept it as the inspired Word of God, and therefore of infallible authority. The rapid progress of events, corresponding with the predicted close of the present age, must awaken in every believer a strong desire to know what God has revealed concerning the age to come.

We are urged to be ready for the coming of the Son of Man, and to that end to "watch," lest we be surprised by the event, and suffer loss for our disobedience and neglect.

Certain things are to take place in the transition from this epoch of the Holy Spirit to the millennial period.

The past dispensations fully illustrate this. Noah was obedient to the divine order for escaping the judgment of that day for 120 years. The deliverance of Israel from Egypt, from its inception, occupied eighty years, and the destruction of Jerusalem, closing the last age, was in process for seventy years. The leading events that lie before us in the transition are the concentration of the world forces under Anti-Christ, the return of Israel to Palestine, and the resurrection and transition of the Church. The millennium will exhibit the full presence and power of the reign of righteousness and peace on the earth. It is of no great importance to know our relations to that age, as an incentive to present fidelity and obedience. The great distinction of that age from this will be in the relation of Satan to the earth. The absence of this arch potentate of evil will make a vast difference in the government of the world. The organizing agent and the focalized centre of rebellion will be withdrawn.

This victory, while forecasting the final overthrow of rebellion and the eternal peace of the universe, will also give another evidence of the terrible nature and power of sin in the human heart. Notwithstanding all the means of grace God has given, the sinner is constantly excusing himself under increasing light. Commonly now, the reasoning of human nature is the same as with the first sinner, "The serpent beguiled me, and I did eat." To-day, multitudes under the Gospel light throw the blame of continued sinning on the permitted presence of the prince of evil.

The last trial of the human race in sin will be made in the

millennium. All the forces of grace that from the beginning have been revealed will be continued and increased by the manifestations of the Lord Himself and His glorified Body. Conscience and law, and covenant and the Holy Spirit, with an holy people representing Jehovah in government, will be the gracious means for recovering the race and manifesting the victory and glory of God in redemption.

The period called the millennium will be the final dealing of grace on earth. At its close, the earth and the heavens will be purified from sin by fire, and the "new heavens and the new earth" will forever manifest the glory of God.

The first view of the millennium is the setting up of the kingdom of God. This is predicted in Dan. vii: 18, 27. "(18) But the saints of the Most High shall take the kingdom and possess the kingdom forever, even forever and ever. (27) And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." The world kingdoms experience their complete overthrow in the advance of the Lord from heaven to the earth, with the armies of heaven following in His train. His arrival at Jerusalem is vividly pictured in the fourteenth chapter of Zechariah. The nations under Anti-Christ are gathered against the city. The city is taken, houses rifled, women ravished, half the inhabitants taken into captivity. Verse 2: "Then shall the Lord go forth and fight against those nations, as when He fought in the day of battle." Verse 3: "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east." Then great physical changes follow. The Jews look upon Him whom they have pierced. Their eyes are opened. They behold the open fountain for their cleansing.

The repentance and return of Israel are clearly described in varied form by the prophets of the restoration. The effect of this manifested glory is seen in the call of Isaiah the prophet, in iix: 20 and ix: 1. "(20) And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. (21) As for me, this is my covenant with them, saith the Lord; my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth,

OUR HOPE.

237

nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever. (1) Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Israel will be a repentant people, receiving their Messiah and King, and be invested with the sovereignty of the nations. Isa. lx: 12. "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." They will also be a holy people. All shall know the Lord, from the least to the greatest. Isa. lx: 21. "Thy people shall be all righteous." The Lord Himself will establish His Messianic kingdom, according to the message given by the angel of the virgin, and revealed in Luke i: 32, 33. "The Lord shall give unto Him the throne of His father David: and He shall reign over the house of Jacob forever; and of His kingdom there shall be no end." The Church will rule (in glorified bodies) over the earth, in providential charge, being placed over angels as well as men. For we are told that the risen saints will "judge angels," and also "judge the world." And this order of government is clearly marked in the charter of the kingdom we quoted above. "Shall be given to the people of the saints of the Most High." The people is Israel. The saints, the Church. The Most High is the Messiah-Jehovah.

Second. The next view of the millennium we take is the exaltation of Israel. When we see the past state of the Jews, and remember the sufferings and persecutions they have experienced—when we remember the terrible trials yet predicted to befall them, even in their own land, it seems impossible that they can ever become the metropolitan nation of the earth. But that which is "impossible with man is possible with God." Their original calling was to be a missionary nation. All nations are to be blessed in them. While this is seen and felt in the presence of Jesus of Nazareth, the seed of Abraham, and in the influence of His body, the Church, on the world in this age, it is to be fulfilled in far greater and more visible form in the millennium. Already, Jewish colonies are planted in every part of the globe. The Jew, in his exile, is practically con-

nected with every nation. He speaks every language of earth. He is familiar with the Old Testament in the original. When once the veil is lifted, by the appearing of the Lord, as in the case of Saul of Tarsus, immediately the missionaries of the new age will be found in every nation. Zech. viii: 23, "Thus saith the Lord of hosts: In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you." This declares the fact of their mission when converted and holy. Isa. lxi: 6, "But ye shall be named the priests of the Lord; men shall call you the ministers of our God." Thus, there will be a use in the next age for all the forms of service and worship which have hitherto been revealed and adopted by the people of God.

The distinction between Israel and the nations, which is marked in this prophecy, is, that the nation of priests and ministers will all be holy. And the government will be strong for justice, and severe on those who reject and disobey righteous and holy laws. This is plain from the Ps. ii: 10. The words in the Psalms xviii: 44, lxvi: 3, lxxxix: 15, which speak of the submission of nations, of strangers, of enemies, of former haters of God, are, in the margin, indicative of a feigned obedience or a false heart. And this shows the relative position of the whole world, in that age, towards the government of God.

Now, the god of this world has the large majorities loyal to him, and partners in his ungodly rebellion. The Church of God is a "little flock." Then, the power of the kingdom will be felt, and the nations converted to God will be loyal, while in each individual there will be the same native depravity as now—to be overcome by the gracious power of the Holy Spirit applying the blood of Christ, and the same obedient faith, receiving and resting on Him alone for salvation.

The political sway will be holy and righteous. The natural resistance of the wicked heart will work out rebellion in secret; and this suppressed sin will increase as the age advances, till at last, when the dragon is loosed for a little season, his malignant skill soon summons a vast multitude of the nations to assault the holy city.

Third. Let us notice the position of the nations who profess

OUR HOPE.

239

conversion and obedience to the laws of the kingdom. It will be seen in a careful survey of the promises of the Word, which are often applied without discrimination in this age—as if made to the world, when only meant for the Church—that in the millennium many things spoken to Israel only are applied to the nations. But the contrary is the fact. Thus, in Isa. lx: 14, 15, "The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee the City of the Lord, the Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations." The nations are to flow toward Jerusalem, and under this world-wide sway peace is to exist between nations. But the relation of Gentiles to the sovereign nation will be the opposite to what the present age has seen. Gentiles will become the servants of the Jews, and judgment will be instantly inflicted upon the disobedient. Indeed, actual slavery is declared in Joel iii: 8, "And I will sell your sons and daughters into the hand of the children of Judah, and they shall sell them to the Sabaeans, to a people far off; for the Lord hath spoken it." And these mighty changes, evincing the power of Jehovah, will affect the nations with fear as before, when, the Lord brought Israel out of Egypt. Micah vii: 16, 17. "The nations shall see and be confounded at all their might; they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent; they shall move out of their holes like worms of the earth; they shall be afraid of the Lord our God, and shall fear because of thee." It will be seen, therefore, that the power of sin in the human heart is still able to resist all the means of grace, even when accompanied with outward, visible and holy power.

There will be undoubtedly lengthened life for individuals, for "the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed." Isa. lxxv: 20. And nations, if disobedient, shall be punished. Zech. xiv: 17-19. "And it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain;

OUR HOPE.

there shall be the plague, wherewith the Lord shall smite the heathen that come not up to keep the feast of tabernacles."

At the end of the thousand years Satan shall be loosed from his prison. Rev. xx: 8, 9, "And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea. And they went up on the breadth of the earth and compassed the camp of the saints about, and the beloved city, and fire came down from God out of heaven and devoured them." This is the end of the millennium, and it is also the end of God's patience and grace with sinners.

Henceforth from that point of time, after the final judgment and purgation of the globe by fire, God will create the new heavens and a new earth, wherein dwelleth righteousness; "and there shall be no more curse"—"and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things have passed away."

Fourth. The position of the Church in the next age is of great importance to all who believe the Lord will come in person and establish His Kingdom on the earth. In Ex. xix: 6, the Lord at Horeb made a special promise to Israel, conditioned on obedience. They were to be a "peculiar treasure," "above all people"—a "kingdom of priests" "and holy nation," and, when they had crowned their rejection of the messages of Jehovah by their refusal to receive their King, He said, "The Kingdom shall be taken from you, and given to a nation bringing forth the fruits thereof." Matt. xxi: 43. This same prediction is applied to the New Testament Church, which elsewhere is termed the "Body of Christ;" in 1 Peter ii: 9, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." In accord with this, in his letter to the Church, the Lord says to the "overcomer," "To him will I give power over the nations." And again, "to him that overcometh will I grant to sit with me in my throne, as I also overcame, and am set down with my Father in His throne." There is evidently a distinction between Israel and the Church, in respect to government. The distinctive hope of Israel is their supremacy under David's descendant on the earth. The Church has its hope in the heavenly sphere of government. The Kingdom of God is one in the universe. But as the de-

OUR HOPE.

241

partments are many, yet all in harmony, it is clear that the function and hope of Israel in the next age is on the earth, in mortal bodies. It is equally clear that the function and hope of that select company, in the family of God, taken out of all nations, the Church, is in the heavenly and spiritual sphere of government over Israel, as well as over the nations and over angels.

To this exalted position every believer is called, and his individual rank will be determined by his obedience and works and standing in the present disciplinary state. There is, therefore, no limit to the possibility of rank and honor and glory in the heavenly kingdom. This distinction is also clearly seen in comparing the words of approval in Matt. xxv: 34 and the purpose of God towards the Church in Eph. i: 4. In both places there is mention of a kingdom prepared for them. In the case of the judged nations, it is prepared for them from the foundation of the world. (Apo kataboles Kosmou.) And in the latter, those given him by covenant, called in Eph. i: 14 His "purchased possession," and in John xvii: "They whom Thou hast given me," and in Eph. i: 4, as "chosen in Him before the foundation of the world."

The latter can only apply to the elect Church, that kingdom of priests whom it was the eternal plan to substitute in the place of Israel, who had defaulted the Horeb covenant. Their inheritance is a co-beirahip of all things with Christ. Therefore, to all believers, the coming of the Lord for them in resurrection and translation is the blessed hope set before them on this pilgrim journey. Titus ii: 11-14, "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works." 2 Tim. ii: 11-13, "It is a faithful saying, for if we be dead with Him, we shall also live with Him; if we suffer, we shall also reign with Him; if we deny Him, He also will deny us; if we believe not, yet He abideth faithful; He cannot deny Himself."

THE WORKER'S DISPENSATIONAL ENVIRONMENT.

BY REV. F. L. CHAPPELL.

The truth in regard to dispensations is much overlooked, especially in its application to the Christian worker. Perhaps the cause of this is man's inability to understand the reasons for and the bounds of the various dispensations. But even if we do not know all the whys and whens, we should not neglect the very obvious facts which the Scriptures so plainly record.

For some wise reason, known to Himself, God sees fit to use different methods of working, and to bestow different degrees of power at different times in His dealings with mankind. And the times in which He changes from one method to another, or bestows a greater or less degree of power, are so plainly marked that to ignore them only brings perplexity and confusion to him who thus regards them.

As this is a matter of much importance, and also much neglected, let me make it plain by reference to Scripture examples.

For instance, there was a definite time set in the counsels of God for the bringing of Israel out of Egypt and the inaugurating of the Jewish dispensation. Not a whit before that time could this work be done, as Moses found to his sorrow when he attempted it forty years too soon. Not a whit beyond that time could it be delayed, as Moses found when, in false modesty, he made his various excuses. When the appointed time came, then the work was done—the necessary power displayed in the mighty signs and wonders wrought. Nothing could hinder it then, while nothing could effect it before.

Again, when the designated forty years of wandering in the wilderness were accomplished, the proclamation was made, "Sanctify yourselves, for to-morrow the Lord will do wonders for you." They could not enter Canaan before because of unbelief, but now that the time had come, neither the unbelief of Israel, nor the swelling of the Jordan, nor the defences of the Canaanites, were of any avail to hinder them from possessing the land.

On the other hand, when this people were sent to Babylon

OUR HOPE.

243

for seventy years' captivity, not one year less could they remain there. Their sorrows and repentance and resolutions were of no avail to shorten the time. It became their duty to build houses and establish families, and to make all necessary preparations for remaining in captivity until their seventy years were over. Not even Daniel, with all his power in prayer and influence at court, made any attempt toward return till the time expired. But when it did expire, then he offered his memorable prayer, the court became favorable, and the restoration was effected.

So, also, the Lord Jesus Himself, though a full-grown man for some years, could not commence His ministry until the predicted time was fulfilled. He knew the time and observed it, commencing His preaching with the word, "The time is fulfilled." Had He attempted His ministry five years sooner it would doubtless have been a failure for the time, as was the case with Moses.

And the future marked events in the economy of God are just as definitely fixed. Known unto the Lord are all His works from the beginning. He knows the time when the darkness of this world is to be enlightened by the Lord's glorious appearing, as well as the astronomer knows when the darkness of the night will flee away by the rising of the sun. When the time comes the necessary light and power will appear.

It therefore becomes a matter of the greatest moment practically for him who would be a worker with the Lord, to know whereabouts in the dispensations he is placed, and what, therefore, is the appropriate work for him to do. He must know what Scripture applies to this age and what to the age to come. He must know the difference between the times of the Gentiles and the times of the Jews; the difference between the Church and the Kingdom. If he is in the dispensation of the Church, he must be doing church work—that is, gathering out and perfecting the elect. If he is in the dispensation of the Kingdom, he must be doing kingdom duty—that is, ruling over the nations. If he is in the border land, where dispensations overlap and adumbrate, he must understand the cause of the apparent confusion and peculiar shading. And the Lord has wisely and graciously both concealed and revealed the times and seasons in such a way that they may be known as

the knowledge of each shall come into play. When the disciples asked the risen Jesus a kingdom-time question, He gave them a church-time answer, since their work was to be church work. It was not for them to know the times and seasons of the Kingdom, since that was then so far in the future, while their immediate duty was to receive the Holy Ghost for witnessing and for the gathering and perfecting of the Church. But as the Kingdom time draws nigh it will be revealed to the wise and watchful, thus indicating the duties of the hour.

The Lord Jesus Himself, our great example in all things, was exceedingly mindful in these things, and often admonished His followers of their privileges and hindrances in this regard, keeping them from undue exaltation on the one hand and undue depression on the other. Thus, on one occasion He said, "Many prophets and righteous men have desired to see the things that ye see, and have not seen them;" and on another, "The days will come when ye shall desire to see one of the days of the Son of Man, and ye shall not see it."

As we are now standing in the latter days of the Christian dispensation, anticipating the fast-coming kingdom, and foretasting in some degree the powers of that age to come, it is especially desirable that the Christian worker of these times should understand his environment, and consequently his duty. Suffer, then, the following suggestions:

First, let us understand well the character of the present dispensation—that it is elective and heavenly; that, so far as the establishment of God's cause in the earth is concerned, it is parenthetical until the regathering of Israel. Nothing universal or permanent will be achieved for the earth during this dispensation. God is now visiting the nations to take out of these a people which He may raise to the heavens. Our chief duty is not, therefore, to establish or to build up something on earth, but to call out and separate God's chosen, and prepare them for the heavens. We are not, as some would have us believe, "taking the world for Christ," or "extending His kingdom on the earth," but we are gathering out the elect for the heavens. Missions and holiness, rather than ecclesiastical organization and moral reform, are the sphere in which we must chiefly exert ourselves. Perfected Christian character is what God now wants, more than any external arrangement of church, or state, or social order.

OUR HOPE.

245

But, second, while thus recognizing the character of the present dispensation, we should not fail to witness to and emphasize the coming dispensation, but should constantly proclaim it, and pray for its coming at the coming of the King. We are no pessimists. We have a grander optimism than the moral or political reformer ever dreamed of. The present evil age is not to last forever. The King is shortly coming, and by Him the kingdom of heaven will be established upon earth. Our prayer is, "Thy kingdom come." Our proclamation is, "Behold! the Bridegroom cometh." And the response which we have from Him is, "Behold, I come quickly." While, then, we do not join the world in its self-reforming schemes, we confidently expect for the earth, and for the race of man upon the earth, a blessed regeneration. And our work in gathering out the elect is but the fulfilling of a condition, in order that the Lord may come to establish universal righteousness in the earth.

But, third, let us understand, as well as we may, both the limitations and also the privileges of our present situation. While we are not in, we may be nearing a season of highest power. God's power is marvellously bestowed at the inauguration of a new dispensation. Most of the miracles of Scripture cluster around the exodus and the first coming of Christ. But as His people receded, in time, from these epochs, there was a receding of divine power, till apostasy followed. How sad were the times of the judges compared with the times of the exodus! And what a shading-off of divine power is there in the history of the church, even as given in the New Testament, to say nothing of the dark apostasy that followed under the reign of the papacy! All the latter epistles are full of warnings concerning the sad times coming, as the church receded in time from the glorious pentecostal days. The apostles and the early Christians generally seemed to feel that they were in an ebb of divine power—that the tide was receding.

But now, on the other hand, we are approaching, instead of receding from, an epoch of divine power. We are drawing nigh a dispensation which is by far to exceed, in power and blessedness, any that have gone before it. Consequently, if we are in our proper place and work, we may expect a blessed increase of knowledge and of power as we near the dispensation

of the fullness of times, to which all the prophets have looked forward. We are to measure our privileges, then, not altogether by the centuries of privation that lie behind us; but, in some degree, by the centuries of power that lie before us. We may taste the power of that age to come even now. Yet here we must be cautious—we are not yet in that age, and a tremendous battle must be waged before we are in it. We may taste its blessedness, and the taste may greatly transport us; we may have wonderful victories, yea, we shall not rest content unless we have them; and yet until He comes, we are yet in *this present evil age*, where the god of it holds sway.

But, fourth, we should understand the Scriptures, especially those portions that bear more immediately on the transition periods. Many of the directions of the Lord Jesus to His disciples had reference to the immediate crisis or turning-points of the dispensations. Indeed, much of the New Testament is tuned to this key. For example, Christ's direction to the twelve and to the seventy are of this sort, as He sent them to herald the impending presentation of Himself to the Jewish people as their King. They were to have no ordinary and natural means of support, because extra-ordinary and supernatural power was to accompany them in this crisis. But after that crisis was passed, He said, "If any has a purse, let him take it, and he that hath no sword let him sell his garment and buy one," thus recognizing the wane of divine power as they receded from the point of crisis. Many of the Saviour's words, as, for example, in regard to non-resistance of evil, and to the selling of property in order to give alms, etc., have been a puzzle to many people, and have in the past been generally disregarded even by the most devout. The explanation is, that they pertain to the crisis of dispensations. Therefore, now, as we are approaching another crisis of dispensations, they are brought freshly to mind, and are being observed by some under the guidance of the Holy Spirit. The "faith principle" of the support of Christian workers is fast coming into use. And the reason is, that we are approaching, yea, entering the end of the age.

But here we need great caution, and wisdom, and guidance of the Spirit, not only in our own adoption of the principle, but in our judgment of others. We need much enlightenment

OUR HOPE.

247

to know where we are and what we are. The Spirit must teach as well as the letter of the Word. This principle may be one thing with George Muller and another with Count Tolstoi. Let the Christian worker not adopt this principle as a fashion, or simply because some one else has.

And thus this subject of dispensational environment leads out in many directions. They cannot all be treated in a short paper like this, but these suggestions may, at least, serve to make the Christian worker mindful of the necessity of obeying very carefully the behests of the Master, as given both in the Word and by the Spirit.

 THE PLEASURE OF THE LORD.

BY PASTOR FULLER GOOCH.

Isa. llii. 10.

There is no chapter in the Word of God more precious or more edifying to the enlightened and believing mind than this fifty-third of Isaiah. It brings us face to face with the most vital and essential truths of revelation, and shows us the salvation of God as it flows through the atoning work of His Son, Jesus Christ our Lord. It reveals Jesus as the Sufferer and the Sacrifice, the Sin-bearer and the Substitute. It traces all the blessings of redemption to His vicarious work as the one offering and the only Mediator, and shows how justification and sanctification, ending in glorification with Him, are secured by the shedding of His most precious blood. Jew and Gentile are alike concerned in its teachings, and a world-wide grasp is found in its unfoldings of truth when viewed from the standpoint of a complete revelation.

But while this general view of the chapter is rightly taken, it must not be overlooked that the primary bearing of it is upon the Jewish nation, and that it in a peculiar sense applies to Israel as the chosen people, and to their coming national restoration and salvation. The "we" and "us" of the chapter are only applicable in any literal sense to those who at His first coming rejected, despised and crucified the Holy One of God. It is as Israel's High Priest, presenting to Jehovah the appointed sacrifice and offering for the nation's sin, the Struck

OUR HOPE.

en One is here revealed. While we, of Gentile race, wash and are cleansed by the stream which flows from His wounded hands and side, we must not forget that Messiah was cut off for Israel's sake, and as Israel's Redeemer, as the prophet says in verse 8, "For the transgression of my people was He stricken."

While then "the pleasure of the Lord" is found in the salvation of men of every clime on the broad basis of the Gospel dispensation, in which the glad tidings are to be preached "to every creature," it is none the less true that it is His purpose in Christ to "redeem Israel out of all of his troubles," and "to turn away ungodliness from Jacob." Israel's griefs and sorrows have been borne by Him whom Israel despised and esteemed "stricken, smitten of God, and afflicted." He was wounded for their transgressions, and bruised for their iniquities, in a sense so distinctly national that it must be that by His stripes they shall yet be healed. It was no mere farce or empty shadow that was portended by Aaron's bearing on his breast and on his shoulder the names of the twelve tribes. He thus, by divine appointment, and in accordance with the divine purpose, typified the Lord Jesus in His relation to Israel, and foreshadowed it to be God's good pleasure to ultimately fulfill the type in the expiation of Israel's sin by the atoning work of Christ, and the acceptance in full salvation of "all Israel" through, and in their great High Priest. Well might Samuel say, even in view of all their rebellion and ingratitude, "The Lord will not forsake His people for His great name's sake; because it hath pleased the Lord to make you His people." We may not forget or overlook how He who "declareth the end from the beginning, and from ancient times the things are not yet done," has said, "My counsel shall stand, and I will do all my pleasure," and further, "I will place salvation in Zion, for Israel my glory" (Isa. xlv.).

It is encouraging to our faith on all sides and in relation to all God's purposes to note that "the pleasure of the Lord" is the house of God, the keeper of all the treasures of the great King, not only redemptively secured by Christ, but is as to its furtherance "in His hand." He is the steward of the whole and the executor, the mighty agent who works out the will of Him whose Servant and Son He is. In verse 11 of this very

OUR HOPE.

249

53d of Isaiah, Jehovah designates Him "My righteous servant," and in Isaiah xxii. we have a glorious description of Christ in relation to this very work of Israel's redemption and salvation. "It shall come to pass in that day that I will call my servant Eliakim, the son of Hilkiah; and I will clothe him with thy robe and strengthen him with thy girdle, and I will commit thy government into his hand; and he shall be a father to the inhabitants of Jerusalem and to the house of Judah. And the key of the house of David will I lay upon his shoulder, so he shall open; and none shall shut; and he shall shut and none shall open. And I will fasten him as a nail in a sure place, and he shall be for a glorious throne to his father's house."

Christ is the true Eliakim, He who (as some interpret the word) is "the resurrection of God," who will so bring about events as that, just as "the casting away of Israel" has been "the reconciling of the world," so "the receiving of them shall be life from the dead." Truly in Him "God hath raised unto Israel a Saviour." Or if, as others interpret, the name signifies "whom God establishes," then is He the one of whom it is said, "Of the increase of His government and peace there shall be no end upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment, and with justice, from henceforth even for ever." All things are delivered into His hand, if He fails in faithfulness or in power to perform, then all fails; but so surely as our risen Lord abides the same, shall every purpose of God entrusted to Him be fulfilled, the pleasure of the Lord shall prosper in His hand." He is the true Zerubbabel of whom it is said, "His hands have laid the foundation; His hands shall also finish it."

Let us then see how God yet cares for Israel, both the people and the land, and how surely He will yet have mercy upon them. The blood of Christ has been shed to insure it, the claims of Christ as the Seed of Abraham and the Son of David, demand it, and the might of Christ, as Son of God in resurrection power, guarantees it.

If God's good pleasure is thus manifest in relation to His ancient people, ought not we who are His servants and His chosen ones of to-day, to enter more heartily, intelligently and practically into His purposes and desires concerning them?

Among the apostolic injunctions given to us as disciples of Christ, we read, "Furthermore, then, we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more." It is a soul-stirring thought, that it is in our power "to please God," and we may well inquire in what ways this can be our happy privilege and aim. Among them is the entering into His revealed plans, and becoming "workers together with Him," for their accomplishment. We cannot please God if we neglect the nation, "of whom as concerning the flesh Christ came," and of which He has said—"Israel shall be saved in the Lord with an everlasting salvation." Near to His heart, they must also be taken closer to ours; longed after by God, they must be yearned over by us. By efforts to win from among them, at this present time, converts to His truth; by helping all who seek to reach them in the lands of their dispersion, and to carry to them the knowledge of Jesus as the true Messiah; by prayer for their speedy regathering and national salvation, and by every other means in our power on their behalf, let us help forward the work of God for Israel, assured that with such sacrifices Israel's God is well pleased.—*Trusting and Toiling.*

ISRAEL'S AWAKENING.

An address delivered at the Gospel Tabernacle.

BY REV. A. C. GAEBELEIN.

"I will go and return to my place, till they acknowledge their offence and seek my face; in their affliction they will seek me early." Hosea v. 15.

"Come, and let us return unto the Lord; for He hath torn and He will heal us; He hath smitten and He will bind us up." Hosea vi. 1-3.

"After two days He will revive us: in the third day He will raise us up, and we shall live in His sight.

"Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain onto the earth."

Israel is the key which unlocks the treasury of divine prophecy. Without a definite knowledge of the place which Israel holds in God's purpose, Old Testament prophecy is bewildering.

OUR HOPE.

251

ing. As true Christians who serve the living God and wait for His Son from heaven, we are certainly deeply interested in the Jewish question, because our blessed hope and Israel's hope are inseparably connected.

The above passage is one of a large number which refer to Israel's repentance and coming restoration. Notice first in this passage and chapter certain phrases speaking of divine displeasure—"He has torn," "He has smitten," "I have slain them." It seems these phrases are quotations from an old prophecy. Way back when Israel had left the land of bondage, we see the servant of the Lord who had brought the stiff-necked people through the desert; we see Moses singing his wonderful song, which is nothing less than the keynote to a prophecy concerning the wonderful nation. Therein Israel is seen as the foreordained head and centre of the race.

"When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is His people; Jacob is the lot of His inheritance." (Deut. xxxii: 8, 9.)

In this song Moses also sings of the prolonged apostasy of the people. "Jeshurun waxed fat and kicked . . . then he forsook God which made him, and lightly esteemed the Rock of his salvation." Then follow the manifestations of God's displeasure—"I will heap mischiefs upon them; I will open Mine arrows upon them. They shall be burnt with hunger and devoured with burning heat and with bitter destruction; I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without, terror within." Deut. xxxii: 23-25. In looking at the closing stanzas of the song we see how Jehovah in the last days will avenge His people by the destruction of their enemies; and that the Gentiles shall share the blessings of Israel.

"Rejoice, O ye nations, with His people: for He will avenge the blood of His servants, and will render vengeance to His adversaries, and will be merciful unto His land, and to His people." Deut. xxxii: 43.

Now, in verse 39 we read, "I kill, and I make alive; I wound, and I heal."

He had slain them on account of their unbelief in despising

OUR HOPE.

the Rock of His salvation; but the same Lord will also in the latter days heal them, make them alive, and Israel will take its place at the head of the nations. Thus we see it in all the prophets and in the psalms—God's threatenings and curses, Israel's awful spoliage and national death; and side by side with these are promises of mercy, of the gift of the Spirit, of national restoration to and a continual possession of the land—"I will plant them upon their land, and they shall no more be pulled up out of the land."

You see it also with Israel's death and life. We think of Aaron's blooming and fruit-bearing rod. It was a dry stick probably cut in Egypt, there was absolutely no life in it, yet in one night the hand of the Lord touched that rod and Moses brings it out to the people bearing almonds. True, this miracle is a type of our Lord's resurrection, it is likewise a type of our own experience, "You, has He quickened who were dead in trespasses and sin." But in the third place it points to the withered, cursed fig tree bearing no fruit for an age, to be revived by God's power, and of that revival and restoration the inspired apostle says, It will be as "life from the dead." Rom. xi: 15.

Now look at this passage. It contains Israel's coming confession. The Lord had been with them, but He says, "I will go and return to My place, till they acknowledge their offence." Yes, He had come, but they, His own, received Him not; so He returned to His place. But the same Jehovah-Jesus, will return and build again the tabernacle of David which is fallen down. A remnant of the nation, however, before the return of the Lord, is to acknowledge their sin and return to Him. We learn the same from Peter's sermon, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts iii: 19-21.

These are remarkable words which we read in the second verse of our passage, "After two days He will revive us again, and on the third day He will raise us up, and we shall live in

His sight." The old Jewish commentators in interpreting prophecy are not half as blind as some learned Christian professors of theology. You see they do not spiritualize as some Christian commentators do, but give the Old Testament a literal interpretation. Some Jewish writers tell us that as a day is before the Lord a thousand years, we shall be in dispersion for two days, that is, two thousand years, and after that there will come another day when Israel shall be restored to the land and live in God's sight. Another rabbi says, "The first day we were without life in the Babylonian captivity, and the second day which will also end, is the great captivity in which we are now, and the third day is the great day of our restoration." The commentator Rashi says, that when the third temple is built, Israel will rise up and live. You see the Jews are not so blind after all; the Gentile Christian blindness is most to be pitied.

The other day while preaching in a New England town to a number of Jews, and relating to them all the blessings they are to have by and by, and how the Lord will yet bless all the nations of the earth in Abraham's seed, I asked the Jews, "How is this to be brought about?" A young Jew in the audience answered very promptly, "By the coming of the Messiah." If I had asked the same question before some Christian congregation, I suppose I would have received answers of a different nature. Some gray-haired deacon would have said, "We don't believe in the millennium at all." And another, "Oh, yes; there is a millennium; and prohibition, reform, etc., will bring about this millennium." Oh, the blindness! The Jew gave the correct answer, "By the coming of the Messiah." And His coming will usher in that glorious third day spoken of in this passage when slain Israel shall receive the baptism of the Spirit as a nation, and live in His sight.

Now, it is a strange and curious fact that on the great national day of repentance—the Day of Atonement—the Jews of to-day, and for many centuries back, read the book of Jonah. Why they read it no rabbi could tell me. You know Jonah is a type of Christ; but has it ever occurred to you that Jonah is also a type of Israel? Jonah's unbelief and disobedience is typical of Israel's unbelief and disobedience. Jonah was cast into the raging sea and was buried in the belly of the

OUR HOPE.

fish for two days, typical of Israel's dispersion among all Gentiles, and national and spiritual death. But while in his grave Jonah repented, as Israel will also repeat. Then comes the third day for Jonah when the fish spewed him out, and he then went to preach the word of the Lord to the Gentiles. And even so there is a third day coming for the once disbelieving and disobedient nation, when redeemed Israel shall be God's chosen messenger to a Gentile world, and when Israel will accomplish what the Christian church in vain endeavored to do—bring this world to God and His Christ. Oh, what wonderful missionaries they will make! Oh, what a wonderful story of God's judgment and love they will have to tell!

But here is another picture bringing out the same truth. The prophet stands in the midst of a valley full of dry bones (Ez. xxxvii.), and God's voice tells him that the dry bones are the whole house of Israel. Is there any hope for these dry bones? The prophet answers, "Oh, Lord, Thou knowest." Some, indeed, of our days say, "Lo, there is no hope," and they spiritualize this passage; but we are taught differently. Yes, there is hope. And twice the prophet follows the divine command and prophesies. Notice, here are clearly two stages in the restoration of the house of Israel. First, bone coming to bone. There is a mighty shaking among the dry bones, but there is no life. Bone coming to bone without life. In the second stage we see life returning to the organized bodies, so to speak. There is a mighty, rushing wind, it is the breath of life, the Spirit of the Lord; the slain and reorganized bodies rise to their feet and walk before the Lord. I want you to notice especially the first stage, which is the first step in Israel's restoration, the coming together of bone to bone; in other words, its organization.

We are living in breaking-up times; it seems everything around us is going to pieces. Human governments in all forms are a failure. There are political break-ups and others in social and religious life. Something of the trembling and fear of all nations is already upon us, and more will follow. Everybody almost feels and knows that there is something in the air. But lo, and behold, in these times of disorganization, God's own chosen people, the Jews, are organizing. Listen! We are living in the first stage of Israel's national restoration;

It is one of the most wonderful and striking sights we are privileged to see, and so few see it or care to see it—Israel is organizing!

A few years ago it commenced, it had a small beginning, and now the working of national feeling among the scattered remnants of the Jewish people is world wide. Everywhere the cry is heard, "Back to the land of the fathers." "Palestine is our land." "We are a nation." "A Jewish state has to be formed." Many schemes are being advanced and many suggestions made. We could take up several hours with interesting news of the colonizing of Palestine and the different moves which are made toward the land.

It is also remarkable that this national spirit has taken hold of all classes; the rich as well as the poor, the learned and the unlearned, the orthodox and the reformed are awayed by it. Jews are continually returning to the land of the fathers. Forty thousand of them are living in and around Jerusalem, one hundred thousand in the whole country. A few years ago a large number of Arabian Jews came to Jerusalem and settled there. Being asked why they had come, they said, "Our Messiah may come any time, and we want to be here when He comes." Orthodox Judaism is in tune with the national spirit all throughout Eastern Europe, and thousands are ready to return to the land.

I know what I am talking about, because I have seen it with my own eyes and heard it with my own ears in far off Russia and Roumania. The centre of the Eastern question is Palestine. We will see wonderful developments in the coming years in this direction. Now do not forget this national movement heralds the coming age, the millennial age, which will again be Israel's time. It shows that Israel's second long day is almost over, and the third day is at hand when the Spirit of the Lord shall be poured out upon them, and they shall behold Him coming in the clouds of heaven.

But there is also another awakening in Israel. The remnant is being saved. The Spirit of the Lord is preparing a number of them for coming events. Twice in the Epistle to the Romans, Paul speaks of a remnant. In chap. ix: 27 he quotes, "Esaias crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be

saved." In chapter xi., in speaking of the awful apostasy in the time of Eiljah, he says that then a remnant of seven thousand remained faithful to Jehovah, and continues: " Even so then at this present time also there is a remnant according to the election of grace."

At different times, when Israel was unfaithful, there always remained in Israel a faithful remnant who did not sever their connection with the nation." When Jerusalem was destroyed by Titus in the year 70, there was in the city a Jewish-Christian remnant. Matt. xxiv, however, will have another fulfilment at the time the Lord cometh, and the great tribulation will find in Jerusalem a believing Jewish remnant who know the coming Lord, though this remnant belongs to the nation. We believe this remnant according to the election of grace is being gathered now.

And it is right here I must speak of the principles of the Hope of Israel movement. The stand we have taken is one in harmony with prophecy and God's eternal purposes. We do not believe in Gentilizing or denationalizing or proselyting Jewish believers. A Jew in Christ does not cease to be a Jew. He is not, after having become a true believer in Christ, to sever his connection with his people, or to relinquish his national hope. The term "remnant" excludes all thought of assimilation with a Gentile church. The remnant believing and trusting the Lord does still belong to the people, and, therefore, Gentilizing Jewish believers strikes us as nothing less than working against God's purposes.

Look at the wonderful statements Paul makes concerning Israeli and Gentile believers in the type of the olive tree (Rom. xi.). He says there that the broken off branches shall be grafted in again. Into what? They shall be grafted in again into their "own olive tree." That is plain, very plain. This is the stand we have taken, no more proselyting, no more denationalizing of Jewish believers. Our prayer is, "O Lord, save the remnant of Thy people." Oh, for Jews who are true Jews filled with the fulness of the Spirit, who stand among their people and share their sufferings and their hope.

When we commenced to enter on this new departure in Jewish mission work we were much misunderstood, ridiculed and even treated worse; but now the thoughts we have ex-

pressed from the Word have taken hold of many minds, and a number of good and able brethren see eye to eye with us. But even if this would not be the case, and we would stand alone, we could not abandon these principles. The Lord has been pleased to put the seal of His approval upon the work we have been doing. Large numbers of Jews have been reached by us for years. Many of those who have believed are scattered all over this country and Eastern Europe. Our work also consists in distributing our own literature in different languages, and the great masses of orthodox Jews are being reached in Russia and Roumania. We have evidence that the truth is taking hold of orthodox Jews over there. Our representative in Warsaw, whom I baptized several years ago, is doing a grand work there, and distributes the Word and our literature concerning Israel's Hope in large quantities. Mr. Stroeter, the Secretary of the Hope of Israel, who visited Poland last summer, reports a strong movement in Poland among the Jews. He says:

"From the accounts of my colleague, Mr. Gaebelein, who last year travelled extensively through Poland and Russia, I was prepared for very promising and hopeful indications among the very strict and pious Polish Jews at Warsaw and other places. But my actual observations far exceeded my expectations. While there came no opportunity for a public meeting in Warsaw itself, yet in private intercourse with many orthodox Jews I could not help noticing that somehow their minds were turning in a special way toward the earnest reconsideration of the question, Was not Jesus of Nazareth after all our true Messiah? Christian men of the highest standing, ministers and laymen, confirmed, as well-established facts the accounts that not a few orthodox Jews in Warsaw had become true believers in the Lord Jesus Christ; but unwilling to be baptized into the only church officially open to them under the paternal (?) care of government—the orthodox Greek church—they had baptized themselves secretly in the name of the Lord Jesus in the Vistula River."

Pray for us, brethren, pray for us! Israel is awakening. The Lord is coming and His own people is being prepared for that great event. Pray for us and for the peace of Jerusalem.*

* This article has been printed in tract form for free distribution.

Pages

258-259

are missing

Now, will you let me call your attention to verses 29 and 30, and a little word in them which appears in our text, but which has no right to be there. It is the little word "If." In our expectation of God's fulfillments we are ever putting in our "ifs." Not so Moses; not so God. The restoration and blessing are as absolute as the dispersion and tribulation. "From thence thou shalt seek the Lord thy God."

"When thou art in tribulation and all these things are come upon thee, in the latter days thou shalt turn to the Lord and shalt be obedient to His voice; for the Lord thy God is a merciful God." Yes; because Israel's God is what He is, the restoration and blessing are sure. Century after century has testified to Israel's punishment, and the near future is to testify to Israel's restoration. This shall be.

Nay, rather Jehovah is already beginning to fulfill verses 29 and 30 of this marvellous prophecy of 3,000 years ago. There are two special landmarks, so to speak, here.

1. When thou art in tribulation, or rather, the tribulation—for it is a special time marked by the definite article referred to in Jer. xxx. 7 (read whole chapter for connection); also in Psa. cxlii: 4, where the word is translated "distress." "It is the time of Jacob's trouble, but he shall be saved out of it." This shows us that the great and final deliverance is still future, and that the prophecies of blessings, beginning to be fulfilled, are only marking the near and rapid approach to this final trouble and deliverance.

2. The words, "in the latter days" (verse 30). This expression occurs only seven or eight times in the Old Testament. From Hosea iii: 4, 5, we learn that in the latter days—the period definitely marked, all the passages concerning which should be carefully studied—Israel as a nation shall return and seek the Lord. This begins to close the many days during which they are to abide without a king and without a prince, without a sacrifice, without a pillar (marg.), without ephod and without teraphim.

Already there is a tide of a God-fearing and God-seeking spirit setting in among very large numbers of the poorer Jews—orthodox, but very ignorant. In this, too, we have a very definite sign of the nearing latter days. Well may we lift up our heads and rejoice! Surely, "the Bridegroom cometh!"

OUR HOPE.

161

One more thing, and I have done. You will please notice that this remarkable prophecy from verses 25 to 30 is bracketed by verses 24 to 31 between the great names of Jehovah, the God of Israel. It is ushered in by His assertion of His character as a jealous God, and closes with His declaration and manifestation of His character as the merciful God.

Let it be well and prayerfully noticed that all God's dealings are thus bracketed.—*The Morning Star.*

"ONE TAKEN; ANOTHER LEFT."

Shall I awake one morning
And find myself alone—
One who has been beside me
Silently gone?

Shall I enter the nursery
And see no children there?
Where the nurse had been sitting:
A vacant chair!

Shall I open the window
And see, thronging the street,
Pale and awe-struck faces,
Horrying feet?

Shall I miss my friend and sister,
- Yesterday with me:
And stand with others gazing
In blank perplexity?

Till I hear the cry in anguish
Of one like me bereft:
"In the night the Master took them:
We are left."

Oh Jesus, loving Saviour,
Look down on me to-day;
In Thy great mercy save me:
Wash my sin away.

Thou only can'st redeem me,
Thou only can'st uphold;
Thou alone can'st safely lead me
Into Thy fold.

Oh, help me in Thy pity
In this Thy day of grace:
That I one day in glory
May see Thy face.

GLEN.

LIVING IN JERUSALEM.

The Rev. Edwin S. Wallace, United States Consul at Jerusalem, Palestine, some time ago, in an interview gave the following interesting account of present-day life in the Holy City:

" I can't say that I like the life or the people that I live among. It is a taste of real bliss, this return to the United States. As for my wife, who has been with me and whom I left in St. Louis the other day, she says that she has seen all she wants of Jerusalem until she can see the new Jerusalem. The place is very interesting, of course. The climate is really delightful. The city is located at an altitude of a couple of thousand feet, and in about the same latitude at Atlanta, Ga. It is in the midst of a land literally flowing with milk and honey, according to the promise of old. I saw as fine wheat growing in the valley of Hebron as I ever saw in the valley of the Red, and the most luscious fruits grow in great abundance. Wheat and oranges grow on the same farm, and pomegranates and cauliflowers may be seen almost side by side. At Jericho, eighteen miles from Jerusalem, bananas grow in great abundance, and the country is exceedingly rich. But it can hardly be called progressive, for the Syrians and Jews use the same farming implements that their forefathers did in the time of Abraham. They plow with a stick of wood and the behest about not muzzling the ox that treads the corn would apply now as well as ever.

" The city itself is of good size. It contains about 53,000 inhabitants, of whom perhaps 40,000 are Jews. The rest are nearly equally divided between Armenian and Syrian Christians and Syrian Moslems. Palestine is a Turkish pachalik, and the pacha, old Ibrahim Pacha, keeps up quite an establishment in the holy city. The different peoples live by themselves, each having their own quarter. About one-half of the population lives within and half without the gates of the ancient city. There are about 250 Europeans in their quarter, and the Moslems, Armenians and Jews are quite separate. Armenian troubles? Yes, we have felt the effect of the disturbance in Armenia, but not to any farther extent than that the Armenians have been in constant dread of an attack from the Moslems. They hate each other cordially, and the Moslems no doubt have all the will in the world to emulate their breth-

OUR HOPE.

263

ren in the remoter portions of the Turkish empire. But an outbreak is not expected. It could not receive any sort of encouragement from those in authority, for Jerusalem is only fifty-three miles from the port of Jaffa (ancient Joppa), and a fleet would soon steam over from Alexandria, which is only twenty-four hours from Jaffa across the Red Sea. For that reason alone there is no danger of an attack. The Moslems and Armenians have no traffic with one another at all. A Moslem would deprive himself of necessities sooner than purchase of an Armenian merchant, and the feeling is pretty well reciprocated.

"The consulate has not been as busy this year as it usually is, for the tourist travel has been greatly affected by the Armenian troubles. Travelers have been very few indeed. But I have enough to do ordinarily, for the consul has immediate charge and control of some six or seven hundred people all the time. There are a couple of hundred resident Americans. They are generally a queer lot. They are most of them spending their lives in Jerusalem for religious reasons. They are fanatics and are convinced, and generally on entirely different grounds, that Christ will return to earth and to the scenes of His earthly sufferings. They are awaiting His coming. There are 500 American Jews, and they have all been very careful to become American citizens before returning to Jerusalem to die. They are old people generally who have amassed wealth here. They don't want to take any chances with the Sultan's officers, and they remain citizens of this country and are amenable to our laws, administered by the consul. When one of them dies the consul administers his estate.

"What supports Jerusalem? The whole world. It is an immense charitable institution. Jews everywhere send money to their brethren in the faith there, and prayers are being said all the time for the absent ones who cannot live in the holy city. The Greek Church supports a magnificent establishment there and so does the Roman Catholic Church. There are several monasteries with many monks and the place is pretty much given over to various forms of religion. The Moslems are not behind the Christians and Jews in this matter, for while they only reckon Jesus as a prophet not of the first order, they subscribe to many of the Jewish prophets. A portion of the site of

OUR HOPE.

Solomon's Temple is occupied by the Mosque of Omar, a great building, and a beautiful little temple, the mosque El Aksa, or The Most Distant (from Mecca), is built directly over the sacrificial stone in the temple. There is not a vestige of the walls of the temple remaining, of course, but the lower foundations have been located, and so has the sacrificial stone. The temple enclosure was thirty-six acres in extent and this is all held by the Moslems.

"Jerusalem has a sort of municipal government, but it is not very much in evidence. The place is really healthy, but why it should be is a question for scientists to answer. The streets are narrow, as those of Oriental cities usually are, and all of the household sewage and refuse is thrown out of the front door. There it lays until the street cleaning department, consisting of a donkey, two boys and a man, comes along and takes it away, which is not very often. The peculiar salubrity of the climate is probably responsible for the state of the public health. Just now the rainy season is closing and harvest will come in June. There is not much more produce raised than is necessary for home consumption, and the total exports to the United States last year from the port of Jaffa did not exceed \$20,000. Altogether the holy city is not a desirable place to live, and had it not been for the fact that I am a minister and could spend my time to advantage in study and research my stay there would have been very tedious indeed."

 THE SITE OF CALVARY.

There is a growing belief among archaeologists that "the place called Calvary" has been accurately identified with the white limestone knoll which lies about 200 yards outside the Damascus gate of Jerusalem.

The evidence on which the scholars are disposed to base their belief is set forth by Mr. William B. Ridges in a recent communication to "The Biblical World."

Mr. Ridges, who himself examined the site, says that the knoll referred to contains in its perpendicular face the most remarkable resemblance to a skull. The eye sockets, the overhanging forehead, the lines of the nose, the mouth and chin are easily distinguishable.

OUR HOPE.

265

The knoll rises to an elevation of about sixty feet, and has a contour like the crown of the head.

Mr. Ridges says that the rift in the rock could only have been produced by some great cataclysm of nature.

Further confirmatory evidence is supplied in the fact that on the summit of Golgotha there is a great pit, covered with stones and filled with human bones. These ghastly relics have lain there from time immemorial, and were obviously bestowed there in the times when it was customary to bury those who had been crucified at the foot of the cross. Mr. Ridges adds that the bodies of criminals are still thrown into the pit, and that the knoll is still spoken of as "the place of stoning."

Mr. Ridges is also of the opinion that the large garden which lies at the bottom of the western cliff contains the sepulchre of our Lord, and points to the recently discovered rock-hewn vault at the foot of the cliff as the veritable place.

He also records the interesting fact that an English association, headed by the Archbishop of Canterbury, is making every effort to secure the holy site. For this purpose \$15,000 will be required, and \$13,000 has already been raised by subscription.

—*The Erasmian.*

 NOTES ON PALESTINE EXPLORATION.

BY DR. MURRAY MOORE.

The Society's Quarterly Statement for October contains the Report and Summary of the Palestine Fund's work for 1895-6. The old wall has been exposed to view to the extent in all of 1,175 feet, starting from the great rock scarp under the Protestant School. Just outside the Protestant cemetery, southwest of the Coenaculum, the ruins of a defence tower were found, surrounded by a fosse. From this fosse the Pool of Siloam is a distance of 2,420 feet, and the old Jewish wall ran along this half-mile down-hill, at distances varying from 370 to 670 yards south of the present city wall. For a space of 100 yards this wall was found to be double, evidently built at two different periods. Five towers defended the upper of these walls, and four the lower.

The vicissitudes of Jerusalem are illustrated by such statements as the following from Dr. Bliss's report: "At many points we had to dig deep before we found the top of the wall.

OUR HOPE.

Sometimes the ruin was so great that only a single rude foundation course remained. Sometimes we would be pleased to find several fine courses continuing, only to be disappointed at their suddenly ceasing where the wall had been robbed for stones. . . . To prove where the line of wall was destroyed required many a tunnel and trench . . . The debris separating the lower from the upper wall points to an interruption in the city's history like that which occurred after its destruction by Titus, thus making it probable that the latter is Roman or Christian in date." Possibly it is part of the wall built by the Empress Eudocia, in the fourth century of our era. In his latest report, dated September 14th, Dr. Bliss mentions that on the west of the Pool of Siloam he had discovered "a stairway of thirty-four steps, arranged in a system of wide treads of about four and a half feet, alternating with narrow treads of sixteen inches wide, each step being seven or seven and a half inches high; the whole built of hard well-jointed stones, finely polished by footwear." This flight of steps leading downward into the Tyropœon valley were promptly identified as "the stairs that go down from the city of David" of Nehemiah iii: 16. A paved street has also been discovered on the site of the Tyropœon valley, leading in the direction of Ophel, and has been traced for 115 feet. During the present year the explorers hope to solve the problems of the course of the wall in this valley, and the position of the "gate between the walls through which the last king of Jerusalem fled" (2 Kings xxv: 4; Jer. xxxix: 4; lli: 7). As showing the perils of explorers, even at this peaceful period, it is sad to relate that in June Dr. Bliss and Mr. Dickie, while walking back to Jerusalem in the evening from the site of their labors, were attacked by two thieves with such violence that Mr. Dickie's arm was broken, thus suspending for about two months his work as illustrator of the exploration plans. The rascals were caught and after trials imprisoned.

The Rev. H. Porter, Professor of History in the Syrian Protestant College, Beirut, writes, August 19th: "Some most interesting developments are in store for Dr. Bliss and the friends of the Fund during this coming year. The site of the city of David, now much disputed, whether on the (traditional) western hill or on Ophel, the Eastern Hill, will soon be definitely determined. Dr. Bliss and Mr. Dickie are on the best of terms with their thirty-five workmen, and their sympathy was warmly aroused by the recent ruffianly attack. Although the

climate is trying and the work exacting, both explorers are in fairly good health."

An Armenian pilgrim, who visited Jerusalem about A.D. 660, gives us (translated from the Russian of Professor Palkanov) the very earliest account we have of the Churches of the Resurrection, of the Cross, and of Golgatha, as restored by Modestus after the Persian invasion under Chosroes II. in 615.

Professor Hall asks a curious question, "Where are the sacred vessels of the Temple?" He gives the startling answer: "Buried under the Church of the Holy Sepulchre in Jerusalem, unless they were carried off by the Persian invader, Chosroes II." From Gibbon's great work, "The Decline and Fall of the Roman Empire," it appears that these venerated vessels were carefully sculptured on the Arch of Titus, were preserved in Rome until its capture and sack by the Vandals under Genseric in A.D. 455. The victorious Genseric carried them off to Carthage, in Africa, then his capital. After the capture of Carthage by Belisarius, the general of Justinian, these vessels graced his triumph in Constantinople, in 534. Finally, they were respectfully deposited in the Christian Church at Jerusalem, that of "The Holy Sepulchre," by the emperor himself. What a remarkable event would be the unearthing of these symbols for use in the forthcoming Temple to be built by pious "Zionite" Jews from all parts of the world where the Antichrist shall eventually desecrate!

Herr Baurath von Schick discourses upon the exact spot from which our Lord ascended to heaven, with ingenious scrutiny of all the localities mentioned by Luke and Matthew, and is of opinion that the Church of the Ascension stands on or near the place where our blessed Saviour's feet last touched our earthly soil.

JEWISH NOTES.

There are close on 100,000 Jews in Berlin and Charlottenburg by the last census. Frankfort on Main comes next in Germany, with about 20,000.

According to the "Nowosti," the first section of the Senate has decided to permit Jewish soldiers who have served their time to reside wherever they please in the empire, even outside the Pale of Settlement.

Restrictions on Jewish liberties have been found to be re-

OUR HOPE.

restrictions on Russian trade, so the government is now, in its own interests, removing these restrictions.

Thirteen years ago the first troupe of Jews from Yemen arrived at Jerusalem. They were destitute and the gravest fears were entertained for their fate. But their zeal and industry have already rendered them completely independent, and the majority have even succeeded in saving enough to build themselves small houses. Besides their skill and industry in manual labor, they nearly all possessed a considerable knowledge of Hebrew writings; and they have recently published part of the Holy Scriptures with Arabic translation, the Yemenite prayer-book and a collection of the poetry of their national poets.

From time to time our columns have recorded the progress which this colonization movement has made. Only last week we furnished interesting particulars. But the information has been scattered over many years, and it may be well to summarise it in a brief statement. There is, first, the Agricultural School, near Jaffa, founded twenty-six years ago by Charles Netter. Here are not only fruits and vegetables grown, which find a market in Jerusalem, Beirut and Alexandria, while Jaffa oranges are eagerly sought for in London and Glasgow, but husbandmen are trained who find employment in the colonies which are constantly being opened up, and their skill helps to make these colonies a success. In the lowlands near Jaffa, oranges, citrons, peaches, almonds, dates and mulberries, all thrive excellently. There are several colonies in the neighborhood of Jaffa. Rishon le Zion, Baron Edmond's prosperous settlement is but an hour-and-a-half's drive in a southern direction. Its wines are fast obtaining a good reputation, which the Berlin Exhibition will have helped to extend. Last year no less than 15,000 fresh vines were planted. Cognac is also manufactured. Petach Tikvah lies northeast of Jaffa. Besides cultivating the vine, it has prosecuted dairy farming with success. Nachlath, Reuben, Rechovot, Gedara and Ekron, are all scattered about in Judea. The last-named colony devotes itself, among other things, to the cultivation of vegetables. Rechovot and Gedara are wine-growing colonies. In Galilee and

OUR HOPE.

369

the most important settlement is that of Rosh Pinnah, northeast of Tiberias. It is beautifully situated on the slopes of a hill overlooking the Lake, and is said to be a model colony. It has devoted itself with considerable success to the production of silk. It also grows wine, wheat, the mulberry, and other fruit trees. Zichron le Jakob, a few miles inland of Cesarea, is also an important colony. It was first settled by Jews from Roumania. Adjoining Rosh Pinnah is Miahmar Hajar-din, which has been less successful. Yesod Hamualah, near Merom, has extensive plantations of rose trees, acacias and anise for the manufacture of perfumery. There are many other colonies, such as E'in Zeitoun near Safed, and Castine. Across the Jordan there are El Jekun and the colony of Beni Jehudah. In 1891, it was estimated that about 35,000 acres had been laid under cultivation by about 3,000 colonists. These numbers have considerably increased during the past five years. How applicable to this state of affairs are the words of the Psalmist: "Those who sow in tears shall reap in joy." The great impediment, however, to the further development of the colonies is the want of internal means of communication. Roadways are being constructed or repaired; but more railways are the chief desideratum. If the difficulties which have hitherto attended the projected Trans-Jordanic Railway were overcome, and a line of communication opened up between Haifa, Damascus, and the Hauran, the prosperity of the Land of Gilead and the Jordanic regions would be greatly promoted. At the present time about 200,000 tons of wheat a year find their way from the Hauran to the sea on the backs of camels. When once a railway spans the Jordan, not wheat only, but all the various productions which grow in such luxuriance in these parts, including cotton, tobacco and sugar, would find their way to the seahoard and thence to European ports.—*Jewish Chronicle*.

 AMERICANS AT JERUSALEM.

Mr. Henry A. Harper, well known as a writer on Palestine, wrote the following notes to the Rev. John Wilkinson, after an interview:

"Referring to our too brief conversation as to the fact that Jews are returning in great numbers to Palestine, I will give you a few facts. When I knew Jerusalem first there were 12,000 Jews in the city and surrounding, now 42,000. Then there

OUR HOPE.

was one colony, now there are twenty. These colonies are chiefly the results of the charity and enterprise of the Rothschilds, and are now helped very largely by that family, because at present they are not self-supporting. There are a few colonies where the land has been bought by Jews from Roumania or Bessarabia. Grape culture is the chief employment of the colonists; this is due to several causes. The Jew is not an agriculturist, even in the vineyard; he employs Fellahin for the hard work while he prunes, gathers the fruit, or makes the wine. I question, however, if the low quality and low price of the "wine" will pay. What brings Jews back to Palestine? Well, as far as I could learn, the motives are mixed. Rich Jews come there that they may be buried on the slopes of the Mount of Olives (the valley of Jehosaphat is full of Jew graves). Others come because persecution in Russia, Germany, Bulgaria, drives them out; these go into the city; as a rule they are very poor. Others again drift back and become tradesmen, hucksters and middlemen, buying up from Arab Fellahin all produce; vegetables, milk, eggs, wood for fuel are secured by Jews and retailed at a great advance in price. Then, as usual, many are money-lenders on a small scale to the Fellahin. In my time no Jew dared walk down Christian street, now the greater part of that street is the property of the Jew, and he is in the majority. It is estimated that Jerusalem contains 60,000 people, 40,000 of whom are Jews. Then there are Jews who come back because they believe in the speedy coming of the Messiah. Many Jews are pondering this matter, but the poverty of the mass compels them to look to the Rabbis for money assistance. The Rabbis have large sums of money given to them by the wealthy Jews of Europe, and these priests only give it to those who are regular in their attendance at the synagogues, and to whom no suspicion attaches of listening to any Christian missionary.

The Jew quarter is too utterly filthy to describe. I explored it for days until sickness warned me to desist.

The majority of Jews in Jerusalem look very poor, very sickly, and I heard that there had been quite an epidemic of influenza raging among them.

The question of Russian, French and German colonies in Palestine is a most important factor, and one which already has a vast influence in the Eastern question. The Sultan is not face to face with the Jews, perhaps he might arrange with them, but it seems to me that we have the beginning of the fulfillment of prophecy in the state of affairs I have just hinted at. To examine and describe those influences in detail would require an article, not a letter. If I find time I hope to write such an article, for, Bible in hand, I have studied the Jew and the other questions on the spot, and I do think I see light.

"Into the question of "missions" I do not enter in this letter, there is so much to be said."—*Trusting and Telling.*

THE PRINCIPLES OF THE HOPE OF ISRAEL MOVEMENT.

The Hope of Israel Movement aims to bring the fullness of the gospel of Jesus Christ to His brethren according to the flesh. We hold that Scripture—not Talmudic or Rabbinical, still less Reformed—Judaism is as much a divine revelation as Christianity. The canon of the New Testament has no higher divine authority than has that of the Old. Neither is complete without the other. Salvation is from the Jews, John iv: 22. And the gospel is "to the Jew first," Rom. i: 16. The Jew is not a Gentile. The term "proselyte," therefore, can never apply to the Jew. The promises of God are Israel's, Rom. ix: 4, 5. Gentile believers are the real "proselytes," once far off, now made nigh, Eph. ii: 12, 13. The root of God's good olive tree, Israel, bears us; not we the root, Rom. xi: 17, 18. To "proselyte" the Jew, then, is to ignore and to reverse the divine order.

The Jew has no need whatever of the organizations or institutions of historical (i. e., Gentile and denominational) Christianity. All he needs is personal, saving faith in his own Jewish Messiah, the Christ of God, nothing more. And all that was divinely given him through Moses he has full liberty to retain and uphold as far as possible when he becomes a believer in Jesus Christ. This to us clearly follows from these Scriptural considerations:

1. Abraham—the divine pattern of the true Jew, as well as of the believing Gentile, Rom. iv: 11, 12—received circumcision as an everlasting covenant after he had believed God unto justification, Gen. xvii: 9-10. God Himself added circumcision to Abraham's faith. And thus Paul writes: "Is any man called being circumcised? Let him not become uncircumcised," 1 Cor. vii: 18. This was the ruling of the apostle to the Gentiles in all the churches. (Compare Ezek. xlii: 7, 9).

2. The natural seed of Jacob shall not cease to be a nation before the Lord forever, Jer xxxi: 11; xxxi: 35, 37; xlii: 23; Rom. xi: 16, 29. This is God's eternal purpose and the secret of Israel's preservation. Even so at this present time—through the gospel—a remnant of the nation is being saved, according to the election of grace, Rom. xi: 5. These saved Jews, to be a true remnant, should not surrender any of the divinely ap-

OUR HOPE.

pointed marks of the nation Israel. They should not be taught to un-jew themselves.

3. The Lord Jesus Christ was a minister of the circumcision for the truth of God. (Israel's national election). Rom. xv: 8. He came not to destroy, but to fulfill, the law. Jewish disciples of Christ, by the word of the Lord Himself, should not be taught to break or disregard one of these commandments. Matt. v: 17, 19. They should walk and live even as He lived among His own people, i. e., as true, conforming Jews (barring, of course, mere traditions of the elders and the commandments of men), 1. John ii: 6.

4. On and from the day of Pentecost myriads of Jewish believers were by the Holy Spirit baptized into fellowship with the glorified Christ. He did not cause or direct, either the apostles or other Jewish believers to "forsake Moses." Apostolic teaching and practice throughout the New Testament only show Jewish Christians "walking orderly and keeping the law." Acts ii: 46, 47; iii: 1; vi: 7; x: 9; (chap. xv: 28, 29, by implication, clearly makes observance of all the laws and ordinances of Moses for Jewish believers a matter pleasing to the Holy Ghost); xvi: 3; xviii: 18; xx: 16; xxi: 17-26; xxiii: 1; xxv: 8.

5. Jesus Christ, the Son of God, is also Son of Abraham and Son of David. He is at once Head over all things to the church (built up of Jews and Gentiles), and the rightful and coming heir of David's throne, which He will restore and occupy at His return from heaven, Luke i: 32, 33; Acts xv: 16; iii: 21. Jesus has not surrendered or forfeited His distinctive claim to the throne of His (Jewish) ancestor, David, by ascending on high and becoming the glorified Head of His body, the church. No more should Jewish believers in Christ, being living members of His body, be made or taught to surrender anything which is divinely ordered and appointed for Israel as *God's and Christ's ever-lasting and peculiar people.*



PRINTED BY MAPS & CO.
111-115 W. 41st St. New York

)

Publications
OF THE
Hope of Israel Mission.

FOR SALE AT
209 Madison St., New York.

1. IN ENGLISH:

Our Hope. A monthly devoted to the study of Prophecy and Messianic Judaism. \$1.00 a year; \$1.75 to foreign countries.

God's Purposes in this Age. A tract for the times. Price, 15 cts.; \$1.75 a dozen.

2. IN GERMAN.

Unsere Hoffnung. A monthly devoted to Prophecy and the Hope of Israel. Price, \$1.00 a year.

Die Vermissten. From the English ("The Missing Ones"). Price, 5 cts. \$4.00 a hundred.

Die Hoffnung Israels. By A. C. Gaebelin. Price, 5 cts. \$4.00 a hundred.

Kommt der Herr, wenn wir sterben? By E. F. Stroeter. Price, 5 cts. \$4.00 a hundred.

3. IN JARGON (YIDDISH).

Tiqveth Israel. A twelve-page monthly. Price, 35 cts. per year.

Ben Elohim (The Son of God). Price, 2 cts.; \$1.50 a hundred.

Toledoth Yeshua Hameshiach (Genealogy of Jesus). Price, 2 cts. \$1.50 a hundred.

Jerusalem. Illustrated. Price, 5 cts.; \$4.00 a hundred.

OUR HOPE.

A CHRISTIAN MONTHLY DEVOTED TO THE STUDY OF PROPHECY AND ORGAN OF THE HOPE OF ISRAEL MOVEMENT.

1 Tim. 1: 1. "The Lord Jesus Christ, which is our hope."
ישוע המשיח תקוותו

ERNST F. STROETER, Editor, }
ARNO C. GAEBELEIN, Associate Editor, } 209 Madison St., N.Y.

Entered at the New York Post Office, June, 1896, as Second-class Matter.

Published in Connection with and by the Hope of Israel Mission to the Jews.

A. C. GAEBELEIN, SUPERINTENDENT.
E. F. STROETER, SECRETARY.



CONTENTS.

Editorial Notes.....	273
Israel's Resurrection; or, Life from the Dead. By the Editor (second paper).....	274
The Riches of the Glory of His Inheritance in the Saints. By the Editor.....	278
Progress? From the German of P. Bettex.....	280
Daniel's Great Prophecy. By Rev. Nathaniel West, D.D. No. I.	285
Christ's Coming Pre-Millennial. By the Rev. Canon Faunce, D.D.....	294
Eastern Europe. By Rev. A. C. Gaebelein.....	299
Report of the Work.....	303
Financial Report from Dec 1, 1896, to March 1, 1897.....	305
The Principles of the Hope of Israel Movement.....	307

OUR HOPE.

A CHRISTIAN MONTHLY DEVOTED TO THE STUDY OF
PROPHECY AND ORGAN OF THE HOPE
OF ISRAEL MOVEMENT.

Annual Subscription, • \$1.00.
To Foreign Countries. • 1.25.

LIBERAL COMMISSION TO AGENTS.

All communications, business or editorial, to be addressed to

OUR HOPE;
209 MADISON ST., NEW YORK CITY.

THE HOPE OF ISRAEL MISSION TO THE JEWS.

A. C. GAEBELEIN, SUPERINTENDANT.
E. F. STROETER, SECRETARY.

MEETINGS.

Preaching to the Jews, every Saturday, 10.30 A. M., and 2.30 P. M., in the Allen Memorial Church, 91 Rivington Street, near Orchard.

German Gospel Service, Sunday afternoon, 4 o'clock, same place.

Preaching every Sunday evening 8.00, in 209 Madison Street.

German Services every Monday and Thursday evening at 8 o'clock, at 209 Madison Street.

Contributions should be sent to REV. A. C. GAEBELEIN, or to E. F. STROETER, at 209 Madison Street, New York. In every donor we send a numbered receipt.

Our accounts are audited every three months.

OUR HOPE.

Vol. III.

MARCH, 1897.

No. 9

EDITORIAL NOTES.

THE work, which the Lord has so graciously committed to our hands, and in which we have experienced His own guiding hand so manifestly, is just now passing through a very important crisis. The same is in reality twofold. On the one hand, it is beginning to appear that the cloud of reproach, under which we have been for the last two years, of being "alanders and persecutors" of a fellow-laborer, is being lifted. For this we cannot help feeling grateful; although there is profound sorrow over the occasion for our vindication, and deep compassion for the many dear people of God who have been rudely awakened out of the spell of delusion in which they were held so long. Blessed be God for the knowledge that all things work together for good to them that love Him. The bitter lessons will not be lost.

On the other hand, the authorities of that denomination to whom the Superintendent and the Secretary of the Hope of Israel movement have been responsible, not only personally, but also administratively, have now, upon our own request, without assuming any further responsibilities, allowed us to continue on inter-denominational lines. The movement is therefore no longer under the supervision of the City Mission Society of that denomination. It seems likewise, that in the providence of God, the time has come for a change of locality for the varied work (evangelistic, literary and charitable) of the Hope of Israel. Hitherto we have had our chief services in one place, our week-night and inquirers' meetings at another. The way seems to open now for a re-arrangement by which all the local interests of the work are to be brought together under one roof. We forbear giving any further details at present because all these matters are still in a more or less "fluid" state. But we do wish not only to call the atten-

OUR HOPE.

tion of our readers and friends to these matters, but to ask them very earnestly to remember us before the Lord in their prayers, that all our steps may be guided of Him according to His good pleasure only.

DR. NATHANIEL WEST has very kindly promised for publication on these pages a series of six articles on Daniel's Great Prophecies, of which we bring the first in this issue. We are assured that our readers will eagerly and carefully study them. Dr. West's name is a guarantee for consecrated, believing Biblical scholarship, and his trumpet is never guilty of giving forth an uncertain sound. After these papers have appeared in *OUR HOPE* it is intended to have them issued in book form.

It was a great and blessed privilege to be present and take part in a five-days' Bible Conference at Cleveland, O., from March 14th to 19th inclusive. The well-known and well-beloved brethren, W. J. Erdman, W. G. Moorehead, Geo. C. Needham, C. I. Scofield and the writer, shared in the work of teaching. It was a delightful foretaste of Niagara. At two of the sessions we were greatly refreshed by the faithful testimony of a dear brother from across the sea, Rev. Archibald Brown, of the East London Tabernacle. Brother Brown was on his way to the beautiful queen city of the plains—Denver—where he is to preach on invitation for a number of weeks in some of the principal churches, and where the writer hopes to enjoy some more pleasant and profitable fellowship with him.

ISRAEL'S RESURRECTION: OR, LIFE FROM THE

BY THE EDITOR.

Second Paper.

2. *The Birth of the Nation.* In this we recognize two distinct and characteristic stages. Both set forth very clearly the same divine principle of redemptive action—life from the dead. The first stage is the marvelous deliverance of the first born of Israel from the judgment which smote all the first born in Egypt. The second is the passage of the entire nation—men, women and children—through the Red Sea.

OUR HOPE.

275

(n) The deliverance of the firstborn. Israel is my son, even my firstborn, saith the Lord, *Exod. iv: 22, 23*. This was the announcement of Moses to Pharaoh. Therefore, let my son go; if thou refuse to let him go, behold, I will slay thy son, even thy firstborn. And so it came to pass that there were plagues passed over all the land of Egypt, and Pharaoh was only the more hardened by them. But when the Lord, according to His word, smote all the firstborn in the land of Egypt in that awful midnight hour, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle; then indeed Pharaoh rose up in that same night, he and all his servants and all the Egyptians, and there was a great cry in Egypt; for there was not a house where there was not one dead. And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; also take your flocks and your herds, as ye have said, and be gone, *Exod. xii: 29-32*.

And how were Israel's firstborn spared? For the Lord passed over the houses of the children of Israel in that self-same night, when He smote the Egyptians, and delivered their houses, so that all the firstborn in Israel remained alive. Their deliverance itself truly was life from the dead. Every Egyptian house an house of mourning where a firstborn lay dead. But all the firstborn in Israel brought out alive from the dead. And how was it accomplished? According to the same wonderful formula—life from the dead. For on the tenth day of the month every head of a household in all Israel had taken a lamb, without blemish, a male of the first year, and had kept the same until the fourteenth day of the same month. Why did they do with it then? Did they contemplate its spotless innocence, its unblemished character? Did they say, Oh, what pity to slay the dear little lamb! Why not spare its life and hold the precious thing alive in our loving arms when the avenging angel passes through to smite the firstborn? If the men of Israel had refused, as many modern Christians do, to believe in the "blood-theology" of the Lord their God, their firstborn would have been smitten, as Egypt's were. It was the blood of the slain lamb, not the ideal character of the living lamb, which saved Israel's firstborn. It was life from the dead.

OUR HOPE.

And thus it was written in blood over the door of every Hebrew house in all the land of Goshen—We are saved, as God's firstborn nation, by the blood of the lamb that was slain. A wonderful, mighty object lesson, whose remembrance is perpetuated in the passover celebration in Israel from generation to generation until this day. Its import is unmistakable. For, says Paul to the Corinthians, even Christ our passover is sacrificed (margin, is slain) for us, 1 Cor. v: 7. There is no salvation in the spotless life of the lamb of God without blemish; but there is life and salvation and deliverance in His precious blood. And this is the new song which the four living ones the four and twenty elders sing, falling down before the Lamb in the midst of the throne, Thou wast slain and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation, Rev. v: 9. He is the Lamb slain from the foundation of the world. In Him we have redemption through His blood, Eph. i: 7; Col. i: 14. The spotless character of the man Christ Jesus was indeed essential; or else His blood could have never availed. But men are not saved and cannot be saved from the wrath, even though they dwell in rapt contemplation for ages upon the beauties and excellencies of that matchless life. To the death with the spotless lamb is the divine sentence. Thus and thus only are the firstborn kept alive from the dead.

(b) *The passage through the Red Sea.* This is the second great characteristic stage in the wonderful object lesson before us. The firstborn first; afterwards the entire nation—men, women, children and all their cattle, not a hoof left behind. This is the divine order. But this likewise sets forth the same all-pervading truth—life from the dead.

And it came to pass when Pharaoh had let the people go, that God led them and the Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light. Soon the command is given to the mighty host of between two and three million souls to turn and encamp before Pi-hahiroth, over against Baal-zephon, by the sea. A strange and incomprehensible order from the standpoint of military tactics. If Moses alone was responsible for this move, it was a most stupendous blunder. For it was leading that teeming multitude into a very death-trap. But all

OUR HOPE.

277

this was in the divine purpose. Pharaoh was to be led into believing that Israel was helplessly entangled in the land, that the wilderness had shut them in. And I will harden Pharaoh's heart; said the Lord, that he shall follow after them; and I will be honored upon Pharaoh and upon all his host; that the Egyptians may know that I am the Lord. His own people, the children of Israel, did not understand the wonderful purpose of God. Thus they became sore afraid when they saw the Egyptians marching after them, and apparently there was no escape from the wrath of Pharaoh. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

Has it not been ever thus? Is it not the same unto this day? even God's own people, brought out of Egypt with a mighty hand, slow of heart to enter into the marvelous dispensations of God with His firstborn!

And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward: but lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea, *Exod. xiv: 15, 16.* Could not the Lord God of Israel have caused that great army to march over the surface of the deep waters as on solid ground? Undoubtedly. The miracle would not have been any greater than the one He performed in their behalf. Did not Jesus cause Peter to come to Him on the water? And thus the millions of Israel, redeemed out of Egypt, might have safely been carried over the waves without bridge or pontoon! But the lesson would have been lost. What was to be that lesson? We find the answer in *1 Cor. x: 1, 2*, where Paul explains, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea. The allusion to baptism makes the meaning of his going through the midst of the sea very plain—they were to be buried in the sea, in a figure, and to be brought up, alive from the dead, on the other shore!

Jehovah causes his entire people to go down into death, as it were; Himself causes the waters of the sea to stand on either side as the walls of a mighty grave. But they all go through

the midst of it as on dry ground under the glory cloud, and the rising of the morning finds them alive, on the heights of resurrection as it were, while the shore of the Red Sea at their feet is strewn with the dead bodies of the Egyptians, who miserably perished. Then Moses and the children of Israel sing a song of deliverance unto the Lord who brought the waters of the sea upon the hosts of Pharaoh, but the children of Israel went on dry land in the midst of the sea—alive from the dead.

To be continued.

THE RICHES OF THE GLORY OF HIS INHERITANCE IN THE SAINTS.

BY THE EDITOR.

Many a time formerly, in reading the first chapter of Ephesians, where (verse 18) the words occur which appear at the head of this paragraph, there was a vague idea in the mind that there was in this passage of Scripture a mistake of some kind. The words seemed to have been transposed and the thought displaced. It appeared easy enough to imagine the apostle to be speaking of the riches of the glory of the saints' inheritance in Christ. That was the conception which most readily and persistently came to the mind—our glorious inheritance in Him. But—His inheritance in us? And that spoken of as "riches of glory?" It seemed utterly incomprehensible. There appeared no ground, no reasonableness for such language whatever. How readily the idea would have been received of the riches of His love and patience and long-suffering toward the saints. Not a day, not an hour passes but bears loud testimony to that. Or, the riches of the glorious provisions made for the consolation and joy and peace and security of His saints. Anything and everything in which His might and our weakness, His power and our feebleness, His riches and our poverty, His salvation and our wretchedness, were plainly contrasted. But to have the apostle speak of riches of glory of His inheritance, of His portion in us, His saints, the mind failed to find anything on which to base such a statement. And yet, there it stands. The language is plain

and unmistakable. The apostle did not blunder. He did not confound things. Let it be incomprehensible to the human mind in its own strength—all truth of revelation is. For eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him: but God hath revealed them unto us by His Spirit, 1. Cor. ii: 9, 10. It matters not whether our mind is staggered and overwhelmed again and again by the exceeding brightness of the light which shines from heaven; let not the greatness of God's power be circumscribed by our limited and finite capacity of apprehension.

Let the word of the Lord stand in all its pristine power, strength and beauty, and let our faith measure up to it. For this the word was given. It will and it must judge the radical unbelief of the human heart, "the sin which doth so easily beset us;" the false humility which shrinks from accepting as true and valid the counsels and purposes of the great and mighty God. For no flesh shall glory before the Lord. The Lord alone shall be exalted.

This is not the only passage of Scripture, however, which speaks of the glorious portion of Christ, our Saviour and Lord, in His saints. The prophet Isaiah in his matchless picture of the Man of Sorrows, who was wounded for our transgressions, declares that He shall see of the travail of His soul, and shall be satisfied. Isa. liii: 11. And the apostle to the Hebrews, speaking of Jesus, the Author and Finisher of our faith, speaks of Him, who for the joy that was set before Him, endured the cross, despising the shame, Heb. xii: 2. And again, earlier in the epistle, when He is contrasted with the angels than whom He has by inheritance obtained a more excellent name, and spoken of as bringing many sons unto glory, the Holy Spirit introduces Him as saying, Behold I and the children which God hath given me, Heb. ii: 1, 4; ii: 10, 13. There is an unmistakable thrill of supreme satisfaction and unspeakable joy revealed as pervading the mind and heart of our adorable Lord in contemplation of the riches of the glory of His inheritance in the saints.

For the Scriptures declare expressly that He which hath begun in us a good work will finish it until the day of Jesus Christ. Phil. i: 6. And again, it is said that for this Christ

OUR HOPE.

gave Himself for the Church, that He might sanctify and cleanse it with the washing of water by the blood, and that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish, Eph. v: 25, 27. And John affirms with great assurance by the Spirit, Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is, I John iii: 2.

He shall not fail in the work which He has undertaken. But we shall be changed into His own image, from glory to glory, even as by the Spirit of the Lord, who enters most cordially into the plan of purpose of this marvellous work, II. Cor iii. 18.

If we would consider more frequently and ponder more deeply over this most precious truth of revelation, that in us, even in His saints, our glorified and exalted Lord has and is perfecting the riches of the glory of His inheritance, to be revealed in that day, when He shall be revealed in His glory, oh, how it would lift us out of our frequent despondencies, how it would strengthen our faith and perfect our joy in Him.

 PROGRESS ?

FROM THE GERMAN OF F. BETTEX.

Whether progress or retrogression or stand-still rules the destinies of humanity, who shall decide? To be sure, the apostles of progress are clamoring more loudly every day that we are greater, wiser and more enlightened than all our fathers, and thus they persuade multitudes of those who know next to nothing of the past and are therefore unable to judge correctly. But ever since men lived on the earth each succeeding century has boasted thus, as a result of the mental perspective by which the near object appears great, the remote small. The better informed are not at all sure of real progress in the race. With and in spite of railroads and telegraphs, combines and coupons, repeating arms and torpedo boats, peace, prosperity and happiness have not yet come to man, and it does not look as if the near future would brighten. In spite of

OUR HOPE.

281

boasted advance in politics and sociology, in jurisprudence and theology, the deluge of social anarchy is on the rise and threatens to engulf society. Thrones and religions, beliefs and laws, are shaking, criminals and tramps are on the increase, defying God and man. Medicine wins fresh laurels every day, and yet on every hand complaints multiply over a host of ills, new and old. Advanced theories in education are proclaimed and carried out, but brutality, irreverence and crime among the youth of the land are on the increase. The number of youthful criminals (in Germany) rises in ten years (1882-1892) from 30,000 to 46,000! In the century of humanitarianism we are inventing more cruel and deadly weapons, and experts predict that in the next inevitable "world war," not hundreds of thousands but millions will rush to the slaughter, and an adequate care for the wounded will be an impossibility.

In short, in this modern age, which professedly has freed itself of foolish superstition and which is marching under the brilliant light of science in paths of enlightenment and progress, discontent and crime, fraud and swindling, are increasing most alarmingly, together with neuroses, insanity and suicide. What glaring contradictions!

As far as our knowledge goes, Egyptians and Indians four thousand years ago were just as healthy, if not healthier; just as wise and intelligent as we are; they were, like ourselves, rich or poor, happy or unhappy, pious or godless. They were logical in speech, wise in counsel, brave in battle; they enjoyed good eating and drinking; had beautiful dwellings and useful garments; sensible laws, good education and moral principles. They bought and sold, planted and builded, married and were given in marriage; they hated and loved, lived and died—like the rest of us. And reading in the most ancient documents concerning the manner of life of men in those bygone ages, we are constrained to agree with the Frenchman, *c'est tout comme chez nous!*

The whole question finally resolves itself into this, Has humanity become happier than formerly? For increase in happiness, this is true progress. No matter how different the views and aspirations of men, in one thing they all agree—all desire happiness, whether through art or through science, honor or power, riches or self-imposed poverty. And to this question

OUR HOPE.

there is but one answer: No, our so-called progress has not brought happiness! This not only the unthinking millions declare who, dissatisfied with their lot, would revolutionize the present order of things, but they, also, who represent the thought of humanity. The whole modern philosophy is pessimistic.

The apostles of modern progress among the scientists are here guilty of the greatest self-contradiction. On the one hand they herald the final triumph of science and enlightenment; on the other, they teach that the earth and the entire solar system, yea, the whole universe, are surely doomed to death by freezing. Thus the Darwinian Clemenceau announces for the race an end in abject misery. And Spiller declares, It permits of no doubt that the last remains of the race will be equatorial eskimoes! Truly, a fine progress and a glorious goal for all science and enlightenment! Again we say, what contradictions!

Many, in discussing the question—whether progress or not—think they must date an advance from the rise of Christianity, and they are firmly persuaded of its mighty, civilizatory mission! We do not believe in it. Had Christ intended or desired to civilize the world, how easy it would have been for Him to appear as the son of a Roman Emperor (for all which He might have still died on the cross), in order to introduce a new era of Christian civilization and intellectual progress, with excellent political institutions, with truly human laws and immediate abolition of slavery, with enlightened encouragement of art and science, commerce and industry! How easily, with few words, He might have pointed us to steam and electricity and other powers of nature, still unknown to us, and taught us their application. How He could have solved the social problem, and also put an end to physical wretchedness and suffering through rational therapeutics, aided by miraculous powers, and through constant, miraculous increase of breadstuffs. All this He was perfectly free to do. For as God He rules history, and is not, as some wiseacres have discovered, a mere "product" of the same.

But nothing of all this Christ ignores, we might almost say despises, art and science, politics and legislation, declines all meddling even in a clear case of justice, with the sharp saying,

OUR HOPE.

283

Man, who made me a judge or a divider over you? And when He stands before the representative of the mightiest world empire, instead of pointing out to him the immense advantages of civilizatory Christianity, He declares pointedly, My kingdom is not of this world.

What shall it profit a man if he gain the whole world and lose his soul? If a man is converted he is civilized enough; if he is not, neither civilization nor culture will save him. That is Christ's position. Not civilization, but the kingdom of heaven, is what He wanted to bring to humanity, but they did not accept His offer. It requires but little thought to arrive at the conclusion that in a humanity made up of true Christians, art and science, industry and world-wide commerce, would not have developed as they have done. Content with a modest living, considering the eternal realities as paramount and all else as subordinate, such a humanity would not have laid very great store by electric lighting, telegraphs, railroads and the like, as can be seen with some Christian communities, like the Moravians. Christianity allows man to engage in business and commerce, in science and art; but it will never let him become absorbed in his earthly occupation of any kind. The Christian remembers, My kingdom is not of this world.

Those who partly deny Christ's divinity, endeavor to show that our present civilization, our arts and our sciences, are based on Christianity, are not thereby conferring a great honor upon the latter. For, if this were true, then, *a priori*, Christian art and Christian science, all present-day culture and civilization, and our so-called Christian state, ought to be just as infinitely superior to anything of the kind which ever existed, as Christian truth is to heathen error. That this is not the case is self-evident. Not even the Christian temples—like St. Peter's at Rome or the Cologne Cathedral—excel the Temple of Diana at Ephesus or the Parthenon or the magnificent temples of India in any degree as Christianity excels those heathen religions. The Madonnas of Raphael or Murillo are no higher types of art than the Venus of Medici or the Apollo of Belvidere. Both art and nature are, indeed, of Divine origin, and all the laws of art are given in nature. But divine is not the same with Christian. Divine is the general revelation of God, accessible to all humanity, the universe; Christian is the

special revelation of God in Christ, which is received only by the Holy Spirit. There can be, therefore, neither Christian nature nor Christian art. As F. von Baader has truly said, "There is but one Christian art, i. e., the art of bearing the cross."

Turning to the moral condition and elevation of so-called Christendom, it is found that the morals of the Court of Constantine already were worse than at times those in Egypt, Greece, or in Rome under the republic, or even under Titus, Hadrian Trajan or Marcus Aurelius. Still worse they became in "Christian" Rome under the Borgias. The entire Middle Ages, with their inquisition, witch trials and Thirty Years' War—three of the most horrible spectres in the world's history, occasioned by an erroneous conception of Christianity—were, from the standpoint of civilization, a decided retrogression as compared with Egyptian, Greek or Roman times.

It is absurd to believe that Christianity can bless a people which does not truly possess it. Christian faith makes happy and saves, both here and hereafter; but only him that believes, and not also by a sort of contagion his neighbor, who ridicules or hates or despises that faith. Such an one has only—and this applies to nations as well—the greater condemnation. It were bitter irony to hold up for veneration as the product of the true doctrine of Christ all the present day culture and civilization of the self-styled "Christian" nations of Europe, with their impotence and helplessness over against the rising tide of socialism and anarchism, with their stock-jobbing and lottery swindles, with the frightful condition of the great cities, with their Godless science and literature, their sensual, and often immoral, art, in short, with all their open or concealed alienation from and hatred of God. Christ sent His disciples into the world as "sheep among wolves," as a light to reveal the darkness and evil of the world, as a salt to arrest its corruption; and this they have been for eighteen centuries. That they have been influencing their surroundings for good is not to be denied. But it is just as true that their mission never has been to civilize the world. And as soon as the churches begin to regard this as their mission it is invariably the signal for spiritual decadence.

Christ would have gladly comforted His apostles over His

departure with the prospect of a world conquest and the introduction of a Christian world-era. But, far from it, He predicts for them hatred, tribulation, persecutions, unto the end of the age, and asks, When the Son of Man cometh, shall He find the faith on the earth? A question which He answers elsewhere in the negative. As it was in the days of Noah, so shall it be when the Son of Man cometh. In this parallel between the coming catastrophe in the world's history and the destruction in their sins of a former generation full of violence and wickedness, Christ plainly denies the dream of so many of His followers—the dream of Christian progress. For what could be the object of those terrific and destructive judgments over the world and nature at the end of this age, as Christ foretells them and of which Revelation is so full, if until then this present world and generation is to become more and more civilized and Christianized? The world is not, and never will be, the Bride of the Lamb.

DANIEL'S GREAT PROPHECY.

No. I.

BY REV. NATHANIEL WEST, D. D.

Copyrighted, Nathaniel West, Clifton Springs, N. Y., April 1897.

The canonicity and inspiration of the book of Daniel are established by testimonies more numerous and varied than can be claimed for any other sacred writing. They come from the pens of inspired prophets and historians, and from the whole body of Jewish literature subsequent to the close of Old Testament prediction. Chaldean, Persian, Greek and Roman authors have confirmed its statements. Centuries have verified its prophecies. The lips of Christ, Peter, Paul, John and the evangelists, have borne witness to its truth. The entire New Testament is effulgent with its eschatology. The early church teachers, with rare devotion, applied themselves to search diligently and understand its contents, and held it aloft as a shining proof of the Christian faith. Schoolmen and reformers studied it with deepest interest. Jews, Christians and Mohammedans, Catholics and Protestants alike, have vied with each other to explore its mysteries. From B. C. 592 to A. D. 1897.

through 2489 years, more than ten thousand volumes have been written as a tribute to its worth and world-wide significance, and, in our generation, the monuments of Assyria, Babylon, Persia, Armenia and Egypt, have united to do it honor. Holy men to-day realize the fact that in this book was concealed a sun of surpassing-brilliance, whose light should burst forth in the "Time of the End" and irradiate with its splendor the eyes of all whose blessedness it is to seek it. And yet, no book of the Bible is more distasteful to the unbelieving criticism of our times, nor does it find enemies more dangerous than many who profess to be defenders of the truth, degrading its dignity and value to the level of mere apocryphal production. Its offence is the manifest presence of the supernatural in every page. It claims to be a faithful chronicle of events transcending the possibilities of all ordinary occurrence, a revelation also from heaven, and, in large part, a word spoken by angels. In it we read historical the most marvelous, and prophecies whose far-sightedness outstrips the utmost reach of human genius, forecast and sagacity. It provides the most brilliant confirmation of the inspiration of the prophets. It discloses the only true philosophy of history, unveils a procession of the ages, publishes an almanac of time and sets before us a moving panorama of marching empires and of rising and falling kingdoms, covering already nearly 2,500 years. It foretells a hundred events, three-fourths of which have been fulfilled. It supports its omniscient predictions by omnipotent deeds placed alongside of them as pledges of their accomplishment, the supernatural in the one case, the proof of it in the other. In an honest mind unswayed by prejudice and false science it compels belief. Its grasp is the grasp of the Almighty.

Great moral and dogmatic truths are guaranteed by miracles speaking to the eyes, concerning the true God, the true religion, the true people of God, and the world's destiny, confronting all the idolatries of the nations. Like a blazing headlight cast across the centuries and illuminating the whole track of time, shines the announcement that human history is the result neither of chance nor fatality, nor of man's will alone; that the events of nations and the actions of men, although the product of their own free will, are yet pursuant to a pre-

determined plan of God, Most High, who "removes and sets up kings, gives wisdom to the wise and knowledge to them that understand; who reveals secrets, knows what is in the darkness, and in whom light dwells;" that history has an appointed goal to which it must attain, and that the rise, rule and revolution of empires, their apogee, decline and fall, have already been decreed and recorded, and must eventuate according to the will of God. In the most solemn manner, it emphasizes the truth that God, Most High, is "Governor among the nations," greater than Bel, Nebo, Istar or Merodach, or all the gods of the heathen, a Power superior to all the "Powers," a "Power," not ourselves, that makes for righteousness," and walks through history; that while rewarding the good He punishes the evil; that for every crime committed by nations, governments or men, for every wrong abetted or inflicted, for every unrighteous deed, for every policy of pride and greed, of selfishness, oppression of the poor and the weak, for every indifference to distress, for every act of cruelty and ambitious lust of territory, wealth and supremacy, Justice will exact a righteous retribution; and that the one consolation left to sufferers amid all the complications that perplex the diplomacies of nations, retard the relief of unavenged humanity, and try the patience of God's children, is the deep conviction that such will be the case.

No sublimer moral truth ever passed the lips of any writer. What the Greek tragedy attributed to blind "Justice" standing behind every scene, and to "Necessity" behind Justice, the prophet describes as the work of a free, intelligent and overruling Power, "God Most High," omnipotent and irresistible. Wickedness may seem to triumph for a time, and the prayer of outraged and enslaved communities meet only disappointment, but, sooner or later, judgment must strike the guilty.

Nor is it as an abstract proposition this great truth is asserted, but is illustrated as a concrete fact in history, by the rise and fall of empires, states and kingdoms, on whose sepulchres the one epitaph stands written, "*Dead for Want of Righteousness!*" That is the lesson of the book; a theodicy that justifies the ways of God, vindicates His long-suffering and discipline, His last destructive stroke, and the setting up of His own kingdom where the "will" of God shall "be done."

OUR HOPE.

on earth as it is in heaven." National sin must be punished, the governments of earth must be destroyed, and the nations judged, in order to their salvation. Not monarchs, nor empires, but *"The Heavens do rule!"* God alone is the ground of the universe, and His righteousness, truth, mercy and holiness, His will and His judgments, are the establishment of His throne. Might does not make right, but the nature and will of God. Right is not the enactment of the State. The maxims of expediency and selfish interests are not law. The will of princes, cabinets and counsellors is not the measure of obligation. The right of rule rests not on human conquests, nor is the power to rule the creation of a people. God alone is the ground and source of all. Such the doctrine and the lesson of the book.

Among the things that excite our curiosity and arrest our attention, as we read the book, are the metallurgy and zoology of its predictions, representing four great empires in succession—two Oriental, the Babylonian and Medo-Persian; two Occidental, the Græco-Macedonian and the Roman. The representation is made first by means of specific metals, gold, silver, brass and iron, mixed with clay; next, by four wild beasts, the lion, bear, leopard and an untamed ten-horned monster, or megatherium. The second two are again represented by two domestic animals, the ram and rough goat. A colossal statue of human form, bright and terrible, its head gold, its feet iron and clay, stands erect as the symbol of *the whole organised political power of the world in unity*, including its various governments and policy, its material strength built upon the products of the mines, its laws of degeneration, disintegration and division; in short, the entire development of the world-power, through a succession of empires, the last of which survives in its fragmentary state until the Lord comes. The whole symbol is a picture lesson and divine programme of the world-power advancing systematically and organically in definite periods of time to a goal fixed in the counsel of God, that goal *the absolute destruction of all Gentile governments, politics and power, and the erection of the kingdom of God on their ruin*. The prophet would have us write the date B. C. 606 over the head of the statue, and the second coming of Christ; the "Stone," at the end of its toes. During the time between these dates the

Colossus stands unoverthrown, and on prostrate Israel's breast the Gentiles exercising the sovereignty of the whole earth. At the end of the times of the Gentiles, whose length is that of the statue, its fate is to be struck on the toes by the Stone from heaven, the mountain of God's holiness, grinding the statue to powder, the wind of judgment blowing away its dust, "like the chaff of the summer threshing floor." "*Sic transit gloria Mundi.*" The God of heaven, at such a time, sets up a kingdom, the fifth in succession, unsucceeded and indestructible.

As to the inner spirit, essence, nature and life of the world-power, it is symbolized by that of the four predacious beasts; whose ethics are those of the jungle, viz.: the physically "fittest to survive," the Rob Roy ethics of

"The simple plan
That he who has the power may get,
And he may keep who can,"

the motto for one the same for all, "Arise, devour much flesh!" This is further illustrated by the action of the two domestic cornute animals, butting and rebutting one another. The stronger devour the weaker, in every case for selfish interests and increase of power. Governed by savage, sensuous, impure, sinful and brutal impulses and passions, it perpetuates its right of rule over man by military violence, plunging horns, teeth and iron heel, into every tribe or people that opposes. In short, the whole world-power, from first to last, is constitutionally beastly and metallic, and continues so down to the end of its existence, and this notwithstanding the progress of the nations in culture and civilization, and in spite of every influence of Christianity upon it. It cannot be otherwise, for selfishness and jealousy are its inner principles. Down to the end of Gentile rule, the motives and the policies that actuated Sennacherib, Nebuchadnezzar, Cyrus, Alexander and Caesar—heathen motives—are the back-lying springs of action that will govern the whole world-power, and every form of it, whether "I the King" or "We the people." Never can the religion of Jesus Christ celebrate a universal victory under the whole heaven until the heaven-descending "Stone" grinds to powder the proud Colossus, and the Son of Man annihilates in person the last anti-Christian ruler. The life of all the first three beasts

OUR HOPE

passes into the fourth, more terrible than all before it, even in its divided ten-horned state. grim with iron armament, while among these separate horns and kingdoms an eleventh arises, plucking up a "Dreibund" in its way, thus himself becoming "an 8th" "stouter than his fellows," acquiring the power of all the rest, anti-Christian to the core, the persecutor of the saints of God, and bent on universal empire. That is the last picture of our modern culture and so-called Christian civilization, a picture "Modern Progress" is determined not to believe, but which God is determined it shall believe, when its haughtiness is laid low, its loftiness bowed down, and its books of sorcery, like those of Diana-worshippers at Ephesus, are given to the flame. The fate of the persecuting Horn, the last representative of Gentile progress, science and culture, and that of his kingdom, and of the whole world-power, is destruction. On their grave rises in beauty and glory, the kingdom of God.

Wonderful prediction which hatred of its truth makes men deny, and rates the whole to the dream of a disappointed Maccabean Jew, the guilty forger of the book in Daniel's name 300 years after Daniel's death! Wonderful beyond imagination! The prophet traverses the march of world empires and kingdoms from his own time to the end of our present age, the second coming of Christ. He foretells the conduct of the world-power, and illustrates its madness by the mania of Nebuchadnezzar and the doom of Belshazzar. Running down the centuries he introduces us to Cyrus, Cambyses, Darius, Xerxes, Artaxerxes, to Alexander and his successors, the struggles of Egypt and Syria for Palestine, the campaigns of Antiochus Epiphanes. He foretells events in the history of Berenice, and of Cleopatra, the mother of all the Cleopatras and sister of the Greek Antichrist. He brings us to the rise of the Roman empire on the ruins of the republic in Cæsar's time, when the "dregs of Romulus" were all that remained, its subsequent hipartition, its fragmentary tenfold state still later, and apart from which the mediæval and modern history of Europe is without explanation. He exhibits the last Antichrist, and his allied powers, as the summit of world-development. By a law of prophetic retrogression, he returns from the final goal to predict the birth of Christ, His death, the destruction of Jerusalem and its temple by Titus, the desolation of the land and

late of the Jews during the sequent times of the Gentiles. Advancing again to the end, he describes in brief the scenes of the last seven years of our present age, the Antichrist's proper week. Two advents of Christ he predicts, the one in humiliation, the other in glory. He forecasts the conflict of the Jews with the world-power along the whole line of their sad dispersion, the final triumph of the former and the total ruin of the latter at the second coming of Christ, and the victory of the kingdom of Christ over all the earth, when One mightier than Cyrus shall bid His ancient people return to their land, and One greater than all the Joshuas, Zerrubbabels, Ezras and Nehemiahs, of the Old Testament shall lead them back.

The wonder is that this book began to be written by a young man eighteen years of age, a captive at the court of Babylon, and hostage for the good behavior of the vassal king of Judah; a youth of royal blood and a holy celibate for the kingdom's sake. Before he reached his majority he reproduced and interpreted the monarch's dream, and because of his piety, learning, genius and fear of God, grew to become the prime-minister and master of the magi in the realms of Babylon and Persia. By the banks of the Euphrates, Ulai and Tigris, he talked with angels and received visions from God. A hundred years he lived contemporary with the kings of Assyria, Babylon, Media, Persia, Greece and Rome, and the last four kings of Judah. He personally knew Jeremiah, Ezekiel, Joshua the High Priest, and Zerubbabel, prince of the house of David. In Babylon and Shushan he met the royal magnates of the heathen world. He was contemporary with the Greek sages Anaximander, Xenophanes, Parmenides and Pythagoras. He studied "Moses and the Prophets," and like Joseph and Moses could decipher Egyptian obelisks and read Assyrian and Babylonian texts with greater ease than can any of our modern archaeologists. He loved Jerusalem, the temple and the Holy Land. The woes of his nation touched his heart and the desolation of Zion melted his eyes to tears. Although, by his own influence, the edict of Cyrus was procured for the release of the captives, yet as an exile, he chose to remain at the court in Babylon in order the more to promote their interests. He pursued his mission, trusting in a faithful God. With what eyes his associates looked upon him we are at no loss to know. In

his person, he was fair of countenance, well-favored, the admiration of Ashpenaz, Melzar and Arioch, the object of their tender regard. In his demeanor, he was courteous, dignified, deferential, reverent and respectful. In his character, abstemious, serious, devout, courageous, unblemished in his private life and incorruptible in public office, a pattern of righteousness, holiness, wisdom, prayer and faith—full of the fear of God—a favorite with all. In his attainments, he was skilled in all learning "ten times better than all the magicians and astrologers" that served in the king's realm, the envy of the satraps who sought to destroy him. What angels thought of him we know. Gabriel could address him as a man full of holy desires, "a man greatly beloved." What the prophets of his time thought of him we know. Ezekiel could speak of him as worthy to stand beside Noah and Job because of his righteousness. The queen-mother of Belshazzar could call him "a man of excellent spirit, and knowledge and understanding," full of "the spirit of the holy Gods." The prince of Tyre knew of him as "the wisest of men" long before the Delphic oracle, so called, Socrates. The Jewish historian of later days held him in the highest estimation. It is Josephus who says, "he was one of the greatest of prophets, honored during his life as well by kings as by the people, and after his death the inheritor of an everlasting remembrance." The Synagogue could say, "If the wise men of all nations were placed in one scale and Daniel in the other, Daniel's scale would descend and the scale of the others go up into the air." Illustrious man, superior to all the kings of the earth, inferior to no prophet that ever arose before or after him! The lions in their den stood silent at his presence and bowed their salutations to him! A centenarian, he entered the tomb, dismissed to his rest by an angel from heaven, and all that remained of the mortal part of a man so great "sleeps" to-day "in the dust of the earth" at Shushan, one of the capitals of ancient Persia. He received a promise that one day his body should rise again, transfigured into glory bright as the firmament's glance and gleaming as the stars forever and ever. In presence of such a history, mission and life, it seems profane to speak or even think of our own.

In view of what is yet to follow, and in place of a refutation of modern false criticism, not possible here to be made, I as-

OUR HOPE,

293

sume at the outset, (1) the genuineness and authenticity of the book of Daniel; (2) its Messianic character; (3) its eschatological scope; (4) that its five great prophecies are one prophecy, and that its miraculous narratives were intended to be pledges of their fulfillment; (5) that the Medo-Persian empire, viz.: that of Cyrus, is the second, and the Roman empire is the fourth of the four prophetic empires in the Colossus, this fourth one now divided into the separate and independent kingdoms of the modern European state's system, and destined to pass away; (6) that by the term "kingdom" is meant both a reign and a realm, and on this present earth; (7) that the fulfillment of so much already of what Daniel foretold is a guarantee that the rest will be accomplished. And our thesis is this, that the Fifth Kingdom to rise on the ruins of all the rest is the Kingdom of Christ in immediate and universal victory, and which (1) never yet has so arisen, (2) never can, and (3) never will so arise, till the second coming of the Son of Man in the clouds of heaven, to put down all Gentile politics and power, and introduce His universal reign of righteousness and peace. Herein, I afford occasion for the taking of offence without, however, giving any, by our modern church-wisdom which, instead of studying the book of God, invents a new revelation for His benefit, removing far from the heart of the church the hope that should lie nearest to it, and assigning to the church a mission nowhere assigned to her in the Scriptures—an invention which, apart from the revelation God has given, the empirical proofs of nineteen centuries have shown to be false, and the error of which nineteen more, should they come, would only redundantly confirm. This attitude, however, is a necessity, while any offence taken on its account is a mere contingency. The unity, harmony, consistency, and organic self-interpretation of the Scriptures are the evidence of their infallibility and a bulwark of defense confronting every human theory. The "sure word of prophecy" is not darkness, but a "light shining in a dark place, unto which we do well to take heed." And the certitude we seek is assured by the fact that "no prophecy of the Scripture is of any private interpretation (of what God's mind is), nor came in old time by the will of man, but man spake from God, being borne along by the Holy Ghost."

CHRIST'S COMING PRE-MILLENNIAL.

BY THE REV. CANON FAUSSET, O. D.

Up to a certain point all believers in the Divine authority of Holy Scripture are agreed. We all look for the personal coming of the Lord Jesus with power and great glory; and that He will judge every man according to his works. Furthermore, we are agreed in expecting a millennial period of blessedness on this earth, as foretold by the Old Testament prophets, and defined in the New Testament Apocalypse as lasting a thousand years. The question which divides us is: Will the Millennium precede our Lord's return, or will His glorious appearing usher in that blessed age? The appeal must be to the "Scriptures of truth."

Right views on this subject, though not essential to salvation, are yet of momentous importance. The late Dr. Mackay, of Hull, expressed the experience of many in saying, "This precious truth, when first it dawned on my mind, came to me as a second conversion."

What, then, is to be the state of the world just before the Second Advent, according to the Lord's testimony and that of His apostles? Will it be a state of righteousness and peace? If so, the question is decided in favor of the post-millennial advent. Or, is it to be one of lawlessness and unbelief? for then God the Holy Ghost decides it, that we should be ever looking for the appearing of the Lord Jesus, as the one hope for the Church and for this Satan-oppressed world.

Turn to Matt. xxiv: 37-39; Luke xvii: 26-30. Here the closing days of our dispensation are characterized as like those of the antediluvian world, when "the wickedness of man was great, and the earth was corrupt before God and filled with violence" (Gen. vi: 5, 11).

No ground is given for expecting a blessed Millennium before the Lord's coming. Nay, He traces the whole course of the present age down from the destruction of Jerusalem to His return: "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke xxi: 24); "then shall be great tribulation [of the Jews: Dan. xii: 1], such as was not since the beginning of the world, no, nor ever shall be: Immediately after the tribulation of those days

OUR HOPE.

295

shall the sun be darkened—the powers of the heavens shall be shaken; and then shall appear the sign of the Son of Man in heaven; and all the tribes of the earth shall mourn, and they shall see the Son of Man coming in the clouds with power and great glory” (Matt. xxiv. 21, 29, 30).

So far is Scripture from sanctioning the notion of progressive missionary successes till “the earth shall be full of the knowledge of the Lord,” that it implies the very contrary. “When the Son of Man cometh, shall He find faith on the earth?” (Luke xviii: 8). As infidelity was rife before the flood, men saying unto God, “Depart from us; what can the Almighty do for them? yet He filled their houses with good” (Job xxii: 16-18), so “in the last days men shall be blasphemers, unthankful” (2 Tim. iii: 1, 2). St. Paul declares, “the mystery of lawlessness” had “already” begun to “work” in his time; and when the “one that restraineth” shall be taken out of the way, lawlessness shall no longer work in mystery, but “shall be revealed,” in “the lawless one,” and shall continue until “the Lord Jesus shall slay” him “with the breath of His mouth and bring him to nought with the manifestation of His coming.” (2 Thess. ii: 7, 8). This is parallel to Isa. xi: 4-9, “With the breath of His lips shall He slay the wicked;” and this “slaying” immediately precedes the millennial blessedness that follows. “The wolf shall dwell with the lamb—they shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the seas.”

The coming age of peace on earth, with Jerusalem as its centre, is foretold in Isa. ii: 1-4; lxxv: 17-25; Jer. iii: 15-18: “At that time they shall call Jerusalem the throne of Jehovah; and all nations shall be gathered unto it, to Jehovah.” Moreover, the reign of the transfigured saints with Christ over the earth, and of Israel on the earth, is with similar clearness foretold in Isa. xxxii: 1; Dan. vii: 22, 27: “The time came, that the saints possessed the kingdom—the greatness of the kingdom under the whole heaven [i. e., on earth] shall be given to the people of the saints of the Most High, and all dominions shall serve Him.” So Jesus said, “Ye which have followed me, in the regeneration when the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones;

OUR HOPE.

judging [i. e., reigning over] the twelve tribes of Israel." Nor is this privilege restricted to the Apostles; for, "if we suffer, we shall reign with Him" (2 Tim. ii: 12). So far are the saints from "reigning" now, "they are made the off-scouring of all things" (1 Cor. iv: 8-13). Nor are the voices heard: "The kingdom of the world is become the kingdom of our Lord and of His Christ," until the seventh trumpet, which is "the last" (1. Cor. xv: 52), sounds. Not till then do the four-and-twenty elders say, "We give Thee thanks, O Lord God, because Thou hast taken Thy great power and reigned" (Rev. xi: 15-17).

Our Lord's disciples "thought that the kingdom of God should immediately appear." To correct this error, He spake a parable. "A certain nobleman went into a far country to receive for himself a kingdom and to return" (Luke xix: 11-27). This explicitly teaches that the kingdom of God is not to "appear" until He returns, for He is the "nobleman" gone to heaven, where His investiture with the "kingdom" takes place (Dan. vii: 13, 14). At His return He will give a share in His kingdom to the servants faithful in His absence: to each in exact proportion to His faithfulness—rule over ten cities to him who gains ten pounds, rule over five to him who gains five. This points to the reign of the transfigured saints over Israel, and the other nations in the flesh in the coming kingdom. The slaying of His enemies who would not have Him to reign over them completes the picture. Nothing remains but the kingdom. Therefore the manifested kingdom can only come when Christ the King "shall be manifested," and the saints "with Him in glory" (Col. iii: 4). "Meantime the kingdom of God cometh not with observation" (Luke xvii: 20). Believers "are now the sons of God" (1. John iii: 2); but "their manifestation" as sons is future. We wait for it, as with "head lifted up" (Rom. viii: 19).

Throughout "the times of the Gentiles," Holy Scrip- ture contemplates no gradual spread of Gospel truth till the world shall accept Him as King. Jesus saith, "This Gospel of the kingdom shall be preached in all the world as a witness unto [not converting] all nations; then shall the end come." The times [opportunities] of the Gentiles are those in which Israel's preeminent privileges are in abeyance. In them God is "visiting the Gentiles to take out of them a people for His name".

OUR HOPE.

297

(Acts xv. 14). When "the fulness [the completed number] of the Gentiles shall have come in," the "blindness in part" which is a "veil upon Israel's heart" (Rom. xi: 25, 26) "shall be taken away" (II. Cor. iii: 15, 16). Israel shall "turn to the Lord" only when "the Redeemer shall come to Zion" (Isa. lix: 19, 20), and this "when the enemy shall come in like a flood, and the Spirit of Jehovah shall lift up a standard against him." Individual Jews now are converted, the "remnant according to the election of grace" (Rom. xi: 5), and become members of the Church which is raised above the distinction of Jew and Gentile, and shall reign over both in the kingdom on earth to come. But the nation will reject Him till the King of Israel shall appear. So far from the times of the Gentiles issuing in a world-wide conversion, at the close of this age, "all the nations will come against Jerusalem;" "two parts therein shall be cut off;" of the remaining third, "half shall go into captivity, and the residue will Jehovah refine as gold;" Jehovah "will pour upon them the Spirit of grace and supplications, and they shall look upon Him whom they pierced and mourn." "Then shall Jehovah go forth and fight against those nations;" whereas at Jerusalem's capture under Titus, He did not interpose for them. Thus will He keep His word to the Jews (Matt. xxiii: 39). "Ye shall not see me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord." The scene of His ascension shall be that of His return (Ezek. xi: 23; xliii: 2; Zech. xiv: 4; Acts i: 11, 12). "His feet shall stand upon the Mount of Olives—and Jehovah my God shall come, and all the saints with Thee," viz., the transfigured saints previously "caught up to meet the Lord in the air" (I. Thesa. iv: 17), and returning with Him, as "the armies in heaven, clothed in fine linen, clean and white—the righteousnesses of saints" (Rev. xix: 8, 14). The immediate issue is, what never could be in His bodily absence, "Jehovah shall be King over all the earth; Jerusalem shall be safely inhabited and every one left of the nations which came against Jerusalem shall go up from year to year to worship the King, Jehovah of hosts" (Zech. xiv: 9, 16). This is the order foretold in Isa. lxi: 1-3, our Lord's text at Nazareth (Luke iv: 18): He proclaimed the fulfillment of verse 1 and half of verse 2 in our dispensation, "This day is this Scripture fulfilled in your

OUR HOPE.

ears." But why did He stop in the middle of verse 2? Because our age is "the acceptable year of the Lord." It issues in, not universal righteousness on earth, but apostasy. So the next clause, separated only by a comma, is, "the day of vengeance of our God." His coming in person ("Behold, I come as a thief") to take vengeance on the Anti-Christian confederacy is described in Rev. xvi: 10-21; xix: 11-21. Next after vengeance on the apostates, in Isa. lxi: 2, 3, follows "to comfort all that mourn in Zion," and Israel (verse 7) "in their land shall possess the double."

In Rev. xx., directly after vengeance executed by the Lord and His saints, and the binding of Satan, comes their reign with Christ over the earth. The first resurrection, that of the saints, is not a doctrine restricted to this passage. In I. Cor. xv: 23, we learn, "Every man shall rise in his own order: Christ the first fruits; afterwards they that are Christ's [and they alone] at His coming; then [after a period which, it is the peculiarity of Rev. xx. to inform us, is a "thousand years"] cometh the end." "The resurrection of the just" is (Luke xiv: 14) a special season of "reward" for works of charity. Our Lord tells us (Luke xx. 35) that it is only some, not all, who "shall be accounted worthy to obtain that age, and the resurrection from the dead." St. Paul saith, his one grand ambition is to know the power of Christ's resurrection, "if by any means I may obtain the resurrection from out of the rest of the dead" (Phil. iii: 11).

Some allege Acts ii: 25-35 as proving that Christ's "exaltation" "by the right hand of God" is, in St. Peter's view, the fulfilment of the prophecy, Ps. xvi: 8-10: "David being a prophet, and knowing that God had sworn that of the fruit of his loins, He would raise up Christ to sit on his throne—before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption." But what St. Peter argues to have been fulfilled as David foretold (Ps. xvi.) is Christ's resurrection, not Christ's sitting on David's throne. Christ now reigns on the heavenly throne unseen. That certainly is not David's throne; nay, St. Peter saith (verse 34), "David is not ascended into the heavens." God cannot break His word (Luke i: 32, 33; Isa. ix: 6, 7; Ez. xxiii: 26, 27). "The Lord will give Him the throne of His father David, and He

OUR HOPE.

199

shall reign over the house of Jacob forever." The kingdom of David, which He is to take, is a special gift to Him, as the once despised, and the hereafter visibly exalted on earth Son of Man. His saints, who have shared His sufferings and witnessing, shall share in His kingdom (Rev. iii: 21). "To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am sat down with my Father on His throne." Certainly He has not assumed His kingdom, the special reward of His sufferings, yet. His coming as "the Redeemer to Zion" will usher it in (Isa. lix: 20; Jer. iii: 17; Zech. xiv: 3-9). Being for a specific object, to bring all things into subjection, when that object is attained, He will "deliver up the kingdom to the Father, that God may be all in all" (I. Cor. xv: 24-28). "The times of the restoration of all things" cannot come on earth till Christ comes; for, said St. Peter to the Jews, the Father will for this end (Acts iii: 20, 21) "send the Christ Who hath been appointed for you, even Jesus, Whom the heavens must receive until the times of restoration." Meanwhile, the parable of the tares growing together with the wheat until the harvest (Matt. xiii: 38) teaches us to expect no millennial kingdom till the Son of Man comes to "gather out of His kingdom [the earth wherein the children of the kingdom and the children of the wicked one both have been] them which do iniquity." Thus it appears the earth is the scene of the future kingdom and the kingdom will only appear when He comes.

EASTERN EUROPE.

BY REV. A. C. GARBLEIN.

Eastern Europe consists of the following countries: Russia, Austria, Hungaria, Roumania and Bulgaria; what an immense and peculiar field, it is! The inhabitants of these countries are, indeed, a strange mixture of different races, the Slavic being the most prominent, which has been and is coming to the front, crowding out others. The Slavic tongues are, therefore, spoken from the German-Prussian frontier to the far-off steppes of Asia, and from the Arctic Ocean, the Land of the Midnight Sun, to the beautiful shores of the Black Sea. The Slavic land which claims at this time our special attention is Russia. It is a most wonderful country, with resources which can hardly be estimated.

OUR HOPE.

The Czar's dominion embraces an area of eight and a half millions of square miles, being equal to one-sixth of the entire land surface of the globe. While the extreme north is almost sterile on account of its Arctic winters, the central and southern part of the empire is blizat with a great fertility. Traveling through the vast stretches of steppea in the early part of September it looked to the writer in many places like a beautiful garden. There has been noticeable of late years in Russia a very marked progress in almost every direction. A network of excellent railroads is spreading itself all over the country, and soon the traveller will be able to journey by rail from the capital, St. Petersburg, to the shores of the Pacific Ocean. Agriculture is advancing likewise everywhere. Russia in its vast and rich resources, as well as development, is in these at least so much like our own land.

The inhabitants of Russia—the Russians—are generally divided into three classes. These are: the great Russians, forty-three millions; the little Russians, seventeen millions; and the so-called white Russians, though they do not differ from the others, some five millions. Besides these Russians, there are many other people amalgamated in the empire. Among them, North Asiatics, Buriats, Ostiaks, Tartars, Cossacks and a large number of Jews. The German element is mostly found in the Baltic provinces and scattered almost throughout Russia.

The traveller who visits St. Petersburg sees very little of real Russian life there; western European life and habits are predominant in the Czar's residence. One has to go to Moscow, Nishny-Novgorod and Kiew to see Russia proper. We never forget the strange mixture of faces, bowing before the many little chapels, pictures of saints, etc., in famous old Moscow. Here we notice the bearded moushyk (peasant) in his long fur coat; there a priest with a long, flowing beard and black locks, then the sons of the wild mountains in the Caucasus; Tchercassians in their national costumes, armed to the teeth, pass before our eyes; while yonder a troupe of Asiatics, merchants from Bokhara, are selling their fine silks and carpets.

Entering a village in great Russia we take notice of the miserable huts and no longer wonder when we read in the papers of conflagrations, which sweep away whole villages, or the wolves coming and carrying away children. What miserable lives these peasants must lead when the mercury sinks down to thirty and more degrees below zero! There are only two buildings which tower higher than the dwellings of the peasantry—the Greek church and, alas! the saloon. Both play an important part in every Russian village and town. Wodki (whiskey) is one of the great curses of Russia. A gentleman who has an official standing in St. Petersburg told me that

during our stay in that city, just one week, the police picked up from the streets 8,000 men, women and children, who were in a helpless drunken condition. This is terrible! St. Petersburg, Moscow, and other large cities have no Salvation Army, no Rescue Missions; all these are being kept out; hence this deplorable state of affairs.

The Russians are nearly all members of the orthodox Greek Church. Poland and the Baltic Provinces have strong Roman Catholic churches. The Germans belong mostly to the Lutheran and Reformed denominations, and possess in many places fine and expensive properties. However, they suffer from great restrictions and a number of their pastors have been banished from the land. Still more persecuted are the German Baptist churches, of which there are quite a number, and the Mennonites. These are often closely watched by the police, and the German Baptist publications are forbidden books in Russia. The reason is mostly Stundism, which is so much like the Baptist doctrine and form of worship. If I am not mistaken the Holy Synod holds the Baptists responsible for the existence of Stundism in certain provinces.

It was the writer's privilege to meet in Kiew Prof. S., who is appointed by the Synod to exterminate Stundism in the province of Kiew. He asked us many questions through an interpreter and seemed to think that we had come to interest ourselves in the persecuted Stundists and gather information concerning them. The fact that money was being sent from America to help the Stundists made him very suspicious. Asking him if he did not think that Stundism and, with it, a drift toward Evangelical doctrine was on the increase in Russia, he answered in the affirmative. This is a blessed fact. What is really wonderful is the distribution of the Scriptures in Russia under the protection of the government. The Word is being circulated by the Greek Church in millions of copies and is bringing blessed fruit. The Professor handed the writer a book written by himself on Stundism. In it he treats the evangelical movement as a cancer growth of Russia which ought to be removed by knife. He advocates the formation of religious and literary circles and temperance societies, which are to meet outside of church buildings.

The reader asks, Is there, then, no opportunity to do work for Christ in Russia? All missionary movements outside of the Greek Church are strictly prohibited, and it is at this present time an impossible thing for a missionary society to work in Russia. However, work for the Lord can be done in that country. The writer preached a number of times in St. Petersburg to good and interested audiences, and the blessing of the Lord rested upon the message. He also preached once through an interpreter as well as in Moscow and other places. In al-

most every city there are little circles of believers, members mostly of the German churches. Some of these believers belong to the high aristocratic classes. As long as a stranger from a far country does not settle down to do aggressive work the police will tolerate him. It is in this way that work for Christ can be done in Russia at this time. It was a great joy to us after one of these meetings to have one person coming to us under the conviction of the Spirit, inquiring the way of salvation. The Lord's own people—the Jews—however, were the persons we were seeking to acquaint with the tidings of salvation. Of this we will speak later.

The Russians in their worship impressed us as being very devout and having a simple and childlike spirit. Entering one of the oldest churches in the Czar's domain in the city of Kiew—the Jerusalem of Russia—we saw some of the most impressive ceremonies we ever expect to witness. The singing of the priests and choirs without instrumental music was superb. Thousands were standing throughout the long service for hours. The Metropolitan, a fine old man, was clothed much like the High Priest in olden times. One young priest was ordained by being anointed with holy oil. We noticed many of the peasants lighting small candles and entering within the altar railing, while, crossing themselves, placed them upon the altar. Our Russian guide explained that this was only an outward ceremony for those uneducated people, by which they show that as the candle burns there upon the altar their hearts are burning in love to their God.

Large numbers of pilgrims come every year, especially for the Easter festival, to Kiew. The writer was told that many of these pilgrims walk hundreds and even thousands of miles, being too poor to ride. The most celebrated place in Kiew is the Lawra, an old subterranean convent about nine hundred years old. The corpses of the old monks, enveloped in cloth, are seen there and are worshipped by these poor peasants. Remarkable cures are also every year reported from the Lawra.

As already indicated, Russia has a large Jewish population. The Jews, however, are not allowed to live in every province of the empire, but are restricted to the western and southern portions. Of their sufferings and persecutions we will not speak this time. In the other countries in Eastern Europe there are also large numbers of Hebrews, so that over one-half of the Jewish population of the world is to be found in these countries. Their oppressions are less severe in Austria, Galicia and Roumania. Everywhere in Eastern Europe these Jewish masses are aflame with that great national movement toward Palestine, which is such a significant sign of our times. One of the foremost reformed Jewish rabbis of this country some time ago from his pulpit the following words:

OUR HOPE

"There was a time when I myself doubted the possibility of a return to the land. I had seen before how little the Russian Jew was wanted in Germany, Austria, England and America; but I never knew before how utterly detestable his presence was to Russia. I had gone there to study (a year before the writer's visit) the feasibility of his colonization in the interior of Russia. I came away almost convinced that Palestine is the place for his permanent and peaceful abode. And, until that visit, I never knew how passionately the heart of the Russian Jew clung to Palestine and how strongly he believed in his final return to the land of the fathers." Yes, these are blessed facts throughout Eastern Europe—the oppressed seed of Abraham is looking toward Palestine. And it is possible for a believer in the Christ, their and our elder brother, who holds the keys of Palestine in His pierced hands, it is possible to preach Him as a present and full Saviour and Coming King to these longing masses of Jews in Russia and Eastern Europe. We were welcomed, heartily welcomed, by many of the Jews we met, and they listened courteously and attentively to what we had to say. In the railway cars much blessed seed can be scattered. The market places and synagogues afford many opportunities to witness for the truth. The Macedonian cry seems to reach us from those Jews in these Eastern lands: "Come over and help us," and should it be His will and the way open we will gladly follow Him wherever He may lead. We are now preaching to some of these Hebrews through the tracts, leaflets and papers we send out from month to month. All those who distribute them write us of the eagerness with which these papers are accepted and read and sometimes they are being passed from house to house. How many more could we send out and use in this great work! Soon (it won't be long!) wonderful changes will take place in the Eastern countries. His people will leave Russia and Roumania by the thousands. A wonderful exodus will take place and it is now yet our duty and privilege to preach the blessed and full truth as it is in Christ, to these people.

REPORT OF THE WORK.

Our dear friend, the Rev. A. B. Simpson, has given us for several months already a column in his excellent paper—*The Christian Alliance*—to report weekly the Jewish work and signs among His chosen people. Over one hundred readers of this column have requested us to send them the Jargon paper, tracts and Hebrew New Testaments for free distribution among the Jews in their respective neighbo

OUR HOPE

hoods. We have sent out during the past weeks several thousands of papers and tracts and several hundred New Testaments. Some write us that the Lord did bless them very much in thus working for Israel's evangelization. We expect many more friends to write us for our Jewish publications.

Brother P. Rosenzweig continues in his faithful work in Warsaw, Russia. We received two communications of late from Russia; Hebrews writing for more of our literature for distribution in their towns. Both writers tells us, "I met Mr. Rosenzweig during my visit in Warsaw, and he handed me one of your papers." We wish we could spend a few weeks with our brother in that large and ripe field! We praise the Lord that during a convention in St. Louis, a few weeks ago, the Lord put it into the heart of one of His dear children to take the support of Brother Rosenzweig upon herself for one year.

We continue our testimony to Israel in New York City. The meetings are well attended. A few Saturdays ago we noticed one of our former attendants whom we had not seen for over four years. He was one of the first who found a better life by trusting in Christ, having been an infidel and Anarchist for several years. He had traveled much during these years; returning to New York he visited us at once. If all those who accept Jesus during our five years' ministry among the Jews downtown in New York were with us to-day we would have no doubt a strong Jewish-Christian assembly. The Lord has scattered them, however, and we are sure some of those who have gone out from us are to-day witnessing somewhere among their brethren.

Our daily prayer meeting is at 12 o'clock noon in our Madison street house. We would be glad to have some of our friends in New York drop in on that hour and enjoy with us the blessings of united prayer.

Our two sisters, Miss A. Snow and Miss C. Moore, are much blest in their good work in the colonies in southern New

Jersey, where brother Busker did also for some weeks such faithful work. Miss Snow expects to visit soon Atlantic City to distribute the New Testaments there.

The way has not yet opened for our young brother Busker for permanent work in the colonies and in Philadelphia.

A few weeks ago we reported our visit to and two preaching services in Wilmington, Del. A number of Jews had come out to both meetings. The result of this evangelistic work has been a "House of Israel Committee," for work among the Hebrews in Wilmington. A cordial invitation was received from these friends to visit Wilmington again in the near future.

Brother E. F. Stroeter spent a week in Cleveland, and while there addressed several meetings of Hebrews. Our worker there—Brother Emanuel Jospe—is faithfully distributing literature and witnessing wherever he has an opportunity.

Our Dr. H. Zackhausen still waits with us on the Lord for directions respecting his future field of labor. He has done excellent work among the neglected Jewish poor of our city as physician. We hoped to send him soon to Morocco in Africa to work there among the so bitterly persecuted Jews. So far we have received very little encouragement in this direction.

Soon the "Tiqweth" will commence its fifth year. We hope to be able soon to issue at least 5,000 copies every month.

FINANCIAL REPORT FROM DEC. 1, 1896, TO MARCH 1, '97.

RECEIPTS			
1118 A. F.	\$ 2.00	1129 Baptist Church.....	3.25
1119 E. E. H.	5.00	1130 Prof. J. St.	10.00
1120 W. A.	4.00	1131 Subscriptions	5.70
1121 Mrs. A.	5.00	1132 Dr. K.	12.00
1122 W. J. E.	10.00	1133 E. S.	5.00
1123 J. B. E.	10.00	1134 J. M. ....	.75
1124 J. M. ....	.30	1135 W. J. E.	22.00
1125 Tracts .....	.20	1136 L. B.	15.00
1126 M. L.	2.00	1137 A. H. L.	10.00
1127 C. F. C.	31.00	1138 Grace Church.....	5.45
1128 C. F. C.	50.00	1139 Subscriptions	12.00

OUR HOPE.

1140 A. E. R.....	5.00	1183 Mrs. G.....	2.00
1141 P. B.....	2.50	1183 Mrs. N.....	2.00
1142 Subscriptions	10.50	1184 N. N.....	1.00
1143 N. N.....	1.00	1185 J. T.....	65.00
1144 N. N.....	5.00	1186 D. W. M.....	30.00
1145 N. J. M.....	60.00	1187 D. M. St.....	20.00
1146 M. R.....	5.00	1188 Bareso Church.....	47.65
1147 E. K.....	5.00	1189 Subscriptions	23.50
1148 E. M.....	100.00	1190 Subscriptions	40.00
1149 A. M.....	5.00	1191 E. D. W.....	25.00
1150 E. G.....	10.00	1192 Grace Church.....	5.00
1151 T. W. B.....	30.00	1193 Mrs. L. B.....	5.00
1152 J. B.....	5.00	1194 J. M.....	.25
1153 Baroo S.....	10.00	1195 Mrs. O.....	5.00
1154 C. F. N.....	15.00	1196 J. A.....	25.00
1155 Dr. W.....	5.00	1197 W. K.....	1.00
1156 Mrs. L.....	5.00	1198 M. L.....	1.00
1157 Subscriptions	11.30	1199 Subscriptions	10.00
1158 Dr. N.....	1.00	1200 Tracts .....	.25
1159 Mrs. C. P.....	4.00	1201 Mrs. G.....	10.00
1160 Mrs. S. J.....	2.44	1202 J. M. J.....	2.00
1161 Collection at Bern....	4.00	1203 S. P. H.....	30.00
1162 Tracts .....	.90	1204 J. L. T.....	12.00
1163 McK.....	1.00	1205 Mrs. H. V.....	4.00
1164 Tracts	1.40	1206 D. W. M.....	30.00
1165 T. T. B.....	10.00	1207 Berean Church.....	20.40
1166 T. L. B.....	30.00	1208 M. E. N.....	9.00
1167 P. I.....	1.00	1209 Subscriptions	17.00
1168 J. N. K.....	1.00	1210 Dr. H. A. K.....	25.00
1169 German Church.....	35.64	1211 Subscriptions	20.00
1170 German friends.....	3.00	1212 E. D. W.....	2.00
1171 " ".....	5.00	1213 Mrs. O.....	1.00
1172 " ".....	5.00	1214 D. N.....	5.00
1173 " ".....	5.00	1215 H. B.....	5.00
1174 " ".....	5.00	1216 Tracts	1.00
1175 " ".....	1.00	1217 H. C.....	25.00
1176 " ".....	1.00	1218 D. W. M.....	100.00
1177 " ".....	2.00	1219 Tract .....	.15
1178 " ".....	2.00	1220 German Church.....	5.35
1179 " ".....	1.00	1221 Grace Church.....	5.00
1180 Tracts	1.00	From City Mission....	375.00
1181 C. F. H.....	3.00		

\$1723.68

EXPENDITURES

Dec. 1, 1896, Balance against treasury.....	\$ 64.48
Hebrew printing.....	164.67
English and German printing.....	164.24
Work's account.....	1316.30
For relief.....	25.90
Madison Street House.....	65.90

\$1612.57

Balance on hand, March 1, 1897..... 105.41

Examined and found correct;

BOWLES CO. J. O. HILLYER

March 3, 1897.

THE PRINCIPLES OF THE HOPE OF ISRAEL MOVEMENT.

The Hope of Israel Movement aims to bring the fullness of the gospel of Jesus Christ to His brethren according to the flesh. We hold the *Shema*—not Talmudic or Rabbinical, still less Reformed—Judaism as much a divine revelation as Christianity. The *Shema* of the New Testament has no higher divine authority than that of the Old. Neither is complete without the other. Salvation is from the Jews, John iv: 22. And the gospel is "to the Jew first," Rom. i: 16. The Jew is not a Gentile. The term "proselyte," therefore, can never apply to the Jew. The promises of God are Israel's, Rom. ix: 4, 5. Gentile believers are the real "proselytes," once far off, now made nigh, Eph. ii: 12, 13. The root of God's good olive tree, Israel, bears us; not we the root, Rom. xi: 17, 18. To "proselyte" the Jew, then, is to ignore and to reverse the divine order.

The Jew has no need whatever of the organizations or institutions of historical (i. e., Gentile and denominational) Christianity. All he needs is personal, saving faith in his own Jewish Messiah, the Christ of God, nothing more. And all that was divinely given him through Moses he has full liberty to retain and uphold as far as possible when he becomes a believer in Jesus Christ. This to us clearly follows from these Scriptural considerations:

1. Abraham—the divine pattern of the true Jew, as well as of the believing Gentile, Rom. iv: 11, 12—received circumcision as an everlasting covenant after he had believed God unto justification, Gen. xvii: 9-14. God Himself added circumcision to Abraham's faith. And thus Paul writes: "Is any man called being circumcised? Let him not become uncircumcised," 1 Cor. vii: 18. This was the ruling of the apostle to the Gentiles in all the churches. (Compare Ezek. xlv: 7, 9).

2. The natural seed of Jacob shall not cease to be a nation before the Lord forever, Jer. xxxv: 11; xxxvi: 35, 37; xli: 28; Rom. xi: 1, 29. This is God's eternal purpose and the secret of Israel's preservation. Even so at this present time—through the gospel—a remnant of the nation is being saved, according to the election of grace, Rom. xi: 5. These saved Jews, to be a true remnant, should not surrender any of the divinely ap-

pointed marks of the nation Israel. They should not be taught to un-Jew themselves.

3. The Lord Jesus Christ was a minister of the circumcision for the truth of God. (Israel's national election). Rom. xv: 8. He came not to destroy, but to fulfill, the law. Jewish disciples of Christ, by the word of the Lord Himself, should not be taught to break or disregard one of these commandments, Matt. v: 17, 19. They should walk and live even as He lived among His own people, i. e., as true, conforming Jews (barring, of course, mere traditions of the elders and the commandments of men), 1. John ii: 6.

4. On and from the day of Pentecost myriads of Jewish believers were by the Holy Spirit baptised into fellowship with the glorified Christ. He did not cause or direct either the apostles or other Jewish believers to "forsake Moses." Apostolic teaching and practice throughout the New Testament only show Jewish Christians "walking orderly and keeping the law." Acts ii: 46, 47; iii: 1; vi: 7; x: 9; (chap. xv: 28, 29, by implication, clearly makes observance of all the laws and ordinances of Moses for Jewish believers a matter pleasing to the Holy Ghost); xvi: 3; xviii: 18; xx: 16; xxi: 17-26; xxiii: 1; xxv: 8.

5. Jesus Christ, the Son of God, is also Son of Abraham and Son of David. He is at once Head over all things to the church (built up of Jews and Gentiles), and the rightful and coming heir of David's throne, which He will restore and occupy at His return from heaven, Luke i: 32, 33; Acts xv: 16; iii: 21. Jesus has not surrendered or forfeited His distinctive claim to the throne of His (Jewish) ancestor, David, by ascending on high and becoming the glorified Head of His body, the church. No more should Jewish believers in Christ, being living members of His body, be made or taught to surrender anything which is divinely ordered and appointed for Israel as God's and Christ's age-lasting and peculiar people.



FRANK OF HAY & CO.
215 1/2 W. 4th St. New York

Publications OF THE

Hope of Israel Mission.

FOR SALE AT
209 Madison St., New York.

1. IN ENGLISH:

Our Hope. A monthly devoted to the study of Prophecy and Messianic Judaism. \$1.00 a year; \$1.25 to foreign countries.

God's Purposes in this Age. A tract for the times. Price, 15 cts.; \$1.25 a dozen.

2. IN GERMAN.

Unsre Hoffnung. A monthly devoted to Prophecy and the Hope of Israel. Price, \$1.00 a year.

Die Vermissten. From the English ("The Missing Ones"). Price, 5 cts. \$4.00 a hundred.

Die Hoffnung Israels. By A. C. Gaebelin. Price, 5 cts. \$4.00 a hundred.

Kommt der Herr, wenn wir sterben? By E. F. Stroeter. Price, 5 cts. \$4.00 a hundred.

3. IN JANGON (YIDDISH).

Tiqveth Israel. A twelve-page monthly. Price, 35 cts. per year.

Ben Elohim (The Son of God). Price, 2 cts.; \$1.50 a hundred.

Toledoth Yeshua Hameshiach (Genealogy of Jesus). Price, 2 cts. \$1.50 a hundred.

Jerusalem. Illustrated. Price, 5 cts.; \$4.00 a hundred.

OUR HOPE.

A CHRISTIAN MONTHLY DEVOTED TO THE STUDY OF PROPHECY AND ORGAN OF THE HOPE OF ISRAEL MOVEMENT.

1 Tim. II 1. "The Lord Jesus Christ, which is our hope."

ישוע המשיח תקוותנו

ERNST F. STROETER, Editor

ARNO C. GAEBELEIN, Associate Editor

128 Second St., N. Y.

Entered at the New York Post Office, June 1896, as Second-class Matter.

Published in connection with and for the Hope of Israel Alliance to the Jews.

A. C. GAEBELEIN, SUPERINTENDENT.

E. STROETER, SECRETARY.

CONTENTS.

Editorial Notes.....	309
Israel's Resurrection; or, Life from the Dead. By the Editor (third paper).....	311
The Beginning of Miracles. By O. R. Palmer.....	315
Daniel's Great Prophecy. By Rev. Nathaniel West, D.D. (chapter II.).....	320
The Judgment upon (the) G. M. From the German of Pastor Gehninger.....	331
The "Rapture" of the Church. Invisible to the World.....	335
The Prophecy of the Interregnum.....	339
A Witness of the Resurrection. By F. S. Meyer, D.D.....	342
The Children of the Ghetto.....	347
Abraham and His Seed. By O. H. H.....	353
New Light from the Buried Past.....	357
The Future of the Holy Land.....	359
Some Alarming Tendencies.....	361
Please Notice!!.....	365
A Very Important Announcement!!.....	365
Niagara Bible Conference.....	366
Report of the Work.....	366
Jewish Notes.....	368
The Principles of the Hope of Israel Movement.....	371

OUR HOPE.

A CHRISTIAN MONTHLY DEVOTED TO THE STUDY OF
PROPHECY AND ORGAN OF THE HOPE
OF ISRAEL MOVEMENT.

Annual Subscription,	•	\$1.00.
To Foreign Countries,	•	1.25.

LIBERAL COMMISSION TO AGENTS.

All communications, business or editorial, to be addressed to

OUR HOPE,
128 SECOND ST., NEW YORK CITY.

THE HOPE OF ISRAEL MISSION TO THE JEWS

A. C. GAEBELIN, SUPERINTENDENT.
F. STROETZKE, SECRETARY.

MEETINGS.

Preaching to the Jews, every Saturday, 10.30 A. M., and 2.30 P. M., in the Allen Memorial Church, 91 Rivington Street near Orchard.

Announcements of week-day services will be given.

Contributions should be sent to REV. A. C. GAEBELIN, or to R. M. STROETZKE, at 128 Second Street, New York. To every donor we send a receipt.

Our accounts are audited every three months.

SEE NOTICE OF REMOVAL ON PAGE 305.

OUR HOPE.

Vol. III.

April.-May, 1897.

Nos. 10 & 11.

EDITORIAL NOTES.

THE EDITOR HAS BEEN AWAY from the office at New York since the middle of March. First he attended a very profitable Bible conference at Cleveland, O. At St. Louis, Mo., he had a few days' fellowship with brethren beloved during the closing portion of a Christian Alliance Convention. Five days' sojourn at Warrenton, Mo., a college town and former home, and now the home of an only daughter, brought the welcome opportunity of presenting much precious prophetic truth to large congregations, chiefly of college students. Next came fifteen very happy, because very busy, days in sunny Colorado. Delightful associations with dear brethren in the truth, with whom in former days many profitable conferences had been held, were renewed. It was a great privilege also to renew and strengthen the bond of fellowship in the truth with Brother Archibald Brown, of London, who was just then holding a series of evangelistic meetings and Bible readings in three of the most prominent churches of the city. A splendid opportunity to present Israel's claims was afforded by the kind invitation to speak during two days to the large congregations in connection with Mr. Brown's meetings. Two days were profitably spent at Boulder with Brother E. S. Lane's people, and two again at the most famous gold camp of the country, at Cripple Creek, with the congregation of Rev. G. W. Ray, formerly of Denver. Easter Sunday and Monday were employed at Kansas City, to hold five meetings, two in German and three in English, all in Israel's behalf. On the return from the last-named place my heart was made very sad by the announcement in the daily paper that on Easter Sunday morning our beloved brother, Rev. James H. Brookes, D. D., had been called to be with the Lord. How the valiant defender of the truth will be missed at Niagara and many other places. The

OUR HOPE.

funeral, to which I hastened, was most impressive and strikingly characteristic of the man. A special request had been found among his papers, that at his funeral no sermon, no eulogy, no personal remarks of any kind should be made. Only four very appropriate passages of Scripture were to be read; some favorite hymns had also been selected, and prayer was to be offered. Not man's, but only God's word was to be exalted. And so it was done. It was the most impressive funeral occasion I have ever attended.

Four more days in St. Louis were devoted to Bible readings in English and German. Then a few days of quiet home life at Warrenton, busy with the pen for this issue of OUR HOPE. And, now, farewell once more to loved ones and friends. Another tour for preaching and lecturing in some of the great cities of the Northwest. These lines are written as the iron horse speeds through the flood-stricken district of the upper Mississippi. The wheels of our cars have swished through the water for miles. The Lord has guided us safely through. In Him is our trust. To Him alone be all the glory.

THE EASTERN QUESTION HAS ENTERED upon a new phase. Greek enthusiasm has not been sustained by efficient generalship. A disastrous defeat has greatly lessened the chances of the little Hellenic kingdom to carry its point either with the Turk or with the "unspeakable" Powers of Europe. Its foes are jubilant, its friends not very hopeful of final success. The murderous Turk is evidently very confident of maintaining not only the integrity of the Ottoman Empire, but also the privilege of undisturbed continuance in his murderous policy. The *status quo ante* seems likely to remain undisturbed—for a time at least. How long no one is able to foretell. But let it not be forgotten that, after all, not the Powers are making history, but the Lord, the Almighty, is the ruler of the destinies of the nations.

OUR READERS will surely excuse the fact that we present to them again a double number of OUR HOPE. It seemed to be the only way of coming in line again with the calendar. We have been greatly encouraged by a number of new subscri-

OUR HOPE.

311

ers and by many very kind words of appreciation. We doubt not that all our subscribers also fully intend to pay regularly for their paper. If only they would remember that after all there is no better time to pay up than *just now!*

WE ARE VERY SURE that our readers need no special encouragement to read carefully the splendid papers on Daniel's Great Prophecy, from the pen of Dr. Nathaniel West. They cannot be appreciated in any other way than by very careful study. For solid excellence they cannot easily be surpassed.

ONLY A FEW OF OUR READERS have responded so far to our suggestion about a change in the form of OUR HOPE. Of the few who have so responded the majority have expressed themselves in favor of the present shape of the magazine. Unless therefore we should hear during the course of next month from a larger number in favor of a change, we shall retain the present form.

WHY CAN WE NOT HAVE A REVIVAL of our Question Drawer? We are sure that the Socratic method of setting forth the truth, namely, by question and answer, is very excellent and profitable. Let there be entire freedom and we shall be glad to answer as far as our ability goes.

ISRAEL'S RESURRECTION, OR LIFE FROM THE DEAD..

BY THE EDITOR.

THIRD PAPER.

3. *The blossoming of Aaron's rod.* We read in Num. xvii. how the Lord gave commandment to Moses to lay up in the tabernacle of the congregation before the testimony twelve rods, a rod apiece, for each prince one, according to their father's houses. And every man's name was written upon his rod, and Aarons name was on the rod of Levi. And Moses laid up the rods before the Lord in the tabernacle of witness. And it

came to pass that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded and brought forth buds and bloomed blossoms, and yielded almonds.

In chapter xviii: 7 the word of the Lord to Aaron is accordingly: Therefore thou and thy sons with thee shall keep your priest's office for everything of the altar, and within the veil; and ye shall serve: I have given your priest's office unto you as a gift; and the stranger that cometh nigh shall be put to death.

This, then, clearly is the divine establishment of the Aaronic priesthood in Israel over against the rebellion of Korah, Dathan and Abiram. Now the question comes, naturally, what does the Aaronic priesthood stand for? The Scriptures contain the answer. For we read in Num. iii: 12, 13: And I, behold, I have taken the Levites from among the children of Israel instead of all the firstborn that openeth the matrix among the children of Israel; therefore the Levites shall be mine; because all the firstborn are mine; for on the day that I smote all the firstborn in the land of Egypt I hallowed unto me all the firstborn in Israel, both men and beast: mine shall they be: I am the Lord. Nothing can be clearer in the light of this Scripture than that the house of Aaron represents Israel's firstborn. Of the firstborn the Lord had spoken immediately after the exodus from Egypt (Ex. xiii: 2), Sanctify unto me all the firstborn, whatsoever openeth the womb, among the children of Israel, both of man and of beast: it is mine. The Aaronic priesthood, then, stands for Israel's national prerogative, as Jehovah's firstborn son among the nations. For this was the word of the Lord unto Pharaoh. Thus saith the Lord: Israel is my son, even my firstborn (Ex. iv: 22). In our previous paper we saw very clearly how the Lord delivered the firstborn of Israel by the blood of the slain lamb, and on the principle of "life from the dead." Here it is the same again. Israel, God's firstborn son among the nations, is to take the place of (kings and) priests in behalf of the nations for blessing. This priestly office of the nation has never yet been performed by the nation. We would greatly err, if we would suppose that it never will. Aaron's blossoming rod is prophecy and promise of the future budding and blossoming of Israel.

as the priestly (as well as the royal) people of Jehovah. The gifts and calling of God are without repentance, saith the Scripture. For it is not on account of any natural life or excellency in the rod of Aaron that it was made to bud and blossom and to yield almonds, all in one night. Aaron's rod was just as dead a stick as any of the other rods. Nor was it a particularly fine quality of dead timber, that the Lord should choose it. God's election does not depend on, nor is it influenced by, any consideration of natural ability or qualification. On the contrary, the foolish things of the world, and the weak things, and the base things, and the things which are despised, yea, and things which are not, these are the things which God chooses, that before Him no flesh may glory.

Israel's failure, then, to occupy the position of God's firstborn among the nations of the earth thus far, does not in the least invalidate God's purpose in choosing Israel for that very position. For it was the *dead* stick of Aaron which was made to bud and to bear fruit in a single night. And so when the night of Israel's deadness, blindness and unfruitfulness is past, it will be found that even the dead stick of Aaron, i. e., God's chosen priestly people, shall bud and blossom and yield precious fruit unto the Lord. As it is written in the prophecy of Isaiah (Isa. xxvii: 6), He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit. But not until God shall have made Israel alive from the dead. And then it will be once more, Life from the dead.

4. *Jonah, a type of the nation.* If Aaron represents the priestly position and office of God's chosen people among the nations of earth, then Jonah unmistakably foreshadows Israel's great prophetic mission to the Gentiles. The story is a most instructive one. Its significance as setting forth the doctrine of the resurrection in a figure has been clearly established by the very highest authority, that of the Lord Jesus Himself. For as Jonah was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth (Matt xii: 40).

The applicability of the story of Jonah to the Jewish nation is almost self-evident. In fact, it has been clearly recognized by the Jews themselves. To quote the words of a Jewish writer on the subject:

OUR HOPE.

"The ancient rabbis regarded it (the book of Jonah) so highly that they ordained it to be read in the synagogue entire on the day of the year most sacred for Jewish devotion—on the Atonement or Kippur day. The reason for assigning such an important place to the book of Jonah in the ritual of the synagogue is that from the beginning to the end it typifies 'a prophet against his will,' a character which the Jewish people have recognized since the earliest beginnings of their history, and it is not hazardous to say they still recognize . . . A benign deity sent Jonah to convert and to save Nineveh; but he did not wish to go and meditated escape from the power that urged him. Trouble befell him on the voyage to Tarshish and unhesitatingly he confessed to his fellow-travellers who he was; he revealed to them the reason why the storm was raging, and, finally, advised them that they should throw him into the sea in order to save themselves. Thus unconsciously, by the force of circumstances and the impulse of his own disposition, he becomes a preacher to the heathen—just the thing he wanted to avoid. But he thought, perhaps, that he could still avoid following the command of God. If he were thrown into the sea he would get drowned and Nineveh would not be saved. Here again his purpose was foiled. The power that had sent him could rescue him from the sea and land him at the spot it destined for his activity. Arrived there he had no choice but to do what he was ordered; but he did it most ungracefully."

The same writer continues farther on: "Striking as an illustration of the vicissitudes and disposition of the Hebrew race as this story is, it is the only one in the Old Testament which exposes most eloquently the mission of a Hebrew prophet to a heathen people." That Israel is destined to fulfill this very mission to all the Gentile nations of the world, cannot for one moment be doubted by those who believe the prophets. And that Israel against its own will, has been God's greatest object lesson to those very Gentile nations all through the ages, most especially through this present Gentile age, is strikingly set forth by the apostle to us Gentiles in his matchless epistle to the Romans, especially in the eleventh chapter. Tossed on the stormy billows of the great sea of the nations Israel has never (with few exceptions) denied its identity. But most

OUR HOPE

313

strenuously has the Jew insisted that he has no mission to convert the heathen. He has persistently refused to be what God ever intended him to be, the Lord's greatest preacher to the world. In Saul of Tarsus, the Lord has shown what a marvelously effective preacher of the righteousness of God, the Jew can and will become in the day when the resurrected "Jonah," i. e., Israel, brought up alive from the dead out of the sea of the nations, shall go to the ends of the earth and fill all the world with the sound of the gospel of the kingdom, when it shall be established in Jerusalem and on Mount Zion gloriously. Then we shall see what this age did not bring and could not bring, namely, nations converted and born again in a day. The age of national gatherings to the Lord of the harvest will not come until first Israel as a nation has been made alive from the dead. For it must still be, as it was from the beginning of Israel's history, "Life from the Dead."

 THE BEGINNING OF MIRACLES.

John ii. 1-11.

BY O. R. PALMER.

"And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there."

The turning of water into wine in Cana of Galilee was the beginning of miracles which Jesus wrought. John, who specially writes of Jesus as the Son of God, is the only one of the four gospel writers who tells about the miracle. Looking at the miracle in the manner in which we frequently read Scripture, the account seems peculiar; for instance, the reply of Jesus to His mother; and the beginning of the narrative which says "the third day there was a marriage," without the mention of any other event from which this "third day" was reckoned, as it evidently has no connection with the preceding chapter. But looking into the account in the light of the eleventh verse, is not the meaning apparent? *He "manifested His GLORY" (John ii: 11).*

The Scriptures teach us that the GLORY of Christ's Kingdom is yet to be revealed. The twelve apostles were very slow to understand that His rejection, suffering and death, must pre-

cede the establishment of His glorious kingdom and reign. But one of them—Peter—who was rebuked by Christ because he told Him that these sufferings should not be, afterwards exhorts Christians to rejoice in being partakers of Christ's sufferings; that when His "*glory shall be revealed*" they may be glad with exceeding joy (1. Peter iv: 13). Christ's first coming was as the "despised and rejected of men; a man of sorrows and acquainted with grief." It meant the garden of Gethsemane, the crown of thorns, and the cross of Calvary; but His second coming will be in power and glory, when He sits upon "*the throne of His glory*" (Matt. xxv: 31). He will not be alone then for the saints will be with Him (Col. iii: 4), and the armies of Heaven will follow Him who is "**KING OF KINGS AND LORD OF LORDS**" (Rev. xix: 11-16) and who comes as the "**SON OF MAN**" (Dan. vii: 7-13). The very "*same Jesus*" whom the disciples had seen taken away (Acts i: 11). The prophets testified of "*the sufferings of Christ and the glory that should follow,*" and even the angels of heaven desired to look into it (1. Peter i: 10-12). Jesus speaks of it and manifests it forth; the Holy Spirit repeatedly mentions it in the Word. Peter, James and John were permitted to get a glimpse of it on the Mount of Transfiguration (Matt. xvii: 1-8), when the face of Christ shone as the sun, and His raiment became white as the light.

If this miracle which Jesus did in Cana was the beginning of the manifestation or showing forth of the "**GLOAY**" of our coming Lord, let us examine carefully into the account of the marriage in Cana, and see what it shows us of the riches of Him of whom "*the half has never been told.*"

"THERE WAS A MARRIAGE IN CANA OF GALILRE."

The meaning of the word Cana is "acquired." Christ is not only the owner of the world by Creatorship title (John i: 1-3; Hebrews i: 2), but He owns it by virtue of purchase, since He gave His life to ransom it from the power of the devil, "*the god of this world.*" The kingdom of heaven is likened unto a treasure hid in a field which a man found and sold all that he had and bought it (Matt. xiii: 44). He hath "**acquired**" the world by purchase and may it not therefore be the Cana of the marriage supper of the Lamb of God when He comes in glory to claim His bride?

OUR HOPE.

317

"Christ and the Disciples WERE CALLED TO THE MARRIAGE."

You find in Matt. xxii: 1-14, that the king made a marriage for his son and bade many, but those who were bidden would not come, and, as a result, their city was burned and they were destroyed. This shows the Jewish people as a nation rejecting Christ, their Messiah, and crucifying Him, and, as a consequence, being scattered among the nations and their country given over to the Gentiles. Then comes the highway call, and the wedding is furnished with guests, as the gospel is preached to and accepted by the Gentiles. The marriage supper of the Lamb will be for Christ and His disciples, those who are arrayed in fine linen, which is the righteousness of the saints (Rev. xix: 7-9). The invitation is universal, "Whosoever will may come," but only those who accept Him and have washed their robes and made them white in the blood of the Lamb will be at the marriage feast.

The Mother of Jesus Was There.

It has pleased the Father to gather in one, all things in Christ, both which are in heaven and which are on earth (Eph. i: 10). Christ's kingdom will be earthly as well as heavenly. Jesus will sit upon the throne of David and Jerusalem will yet be a place of prayer and blessing, and out of it shall go the law (Micah iv: 2-3). Jesus will yet gather His people, the Jews, from the east, from the west, from the north and the south, and bring them back to their native land. Old men and old women will yet dwell in the streets of Jerusalem (Zech. viii: 3-8) and the Gentile nations shall go in there to worship the Lord of Hosts.

"Yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord" (Zech. viii: 22). "Thus saith the Lord of Hosts; in those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, 'We will go with you, for we have heard that God is with you'" (Zech. viii: 23).

The Jewish nation is God's treasure hid in the field. The field and the treasure both belong to Jehovah-Jesus. The Jews' rejection of Christ and their consequent fall was the riches of the world, and their return will be as "life from the dead" (Rom. ix: 5). The mother of Jesus, the Jewish nation,

of whom Jesus came according to the flesh will be at the wedding-feast.

"WOMAN, WHAT HAVE I TO DO WITH THEE?"

Or, "What to me and to you" (Rotherham). Knowing the tenderness and loving courtesy of Christ and His interest in Mary, His mother, shown even when He was on the cross by His providing for her future welfare, we can hardly understand this reply to her, when she told Him they had no wine. Looking at the woman as a type of the Jewish nation, the meaning becomes apparent. The time of Christ as "the King of the Jews," the One for whom the wise men of the East inquired, was not yet. His Jewish mother would not receive Him. "He came unto His own and His own received Him not." He must first suffer many things and be rejected of that nation before the "wine," a symbol of rejoicing, would be theirs.

"MY TIME IS NOT YET COME."

This was the hour of His suffering and not the hour of His glory. Two thousand years have passed by and still the Bridegroom tarries. Wine is a type of rejoicing; it is that which maketh the heart glad; the crown of thorns and the cruel cross, by which He brought many sons unto glory, must precede the gladness, the honor and the glory. The heaven must receive Him till the time of restitution of all things (Acts iii: 21), and until His enemies be made His "footstool."

"AFTER THE MANNER OF THE PURIFYING OF THE JEWS."

The stone water-pots used for purifying were filled "to the brim" with water at the command of Jesus. The Jewish nation must be purified before it can be received into fellowship with God again. They have profaned His name among the heathen; but He will gather them from the countries where they are now scattered, He will cleanse them from their idols, a new heart will He give them and a new spirit will He put within them (Ezk. xxxvi: 21-28). The valley of dry bones will yet live (Ezk. xxxvii.). God will refine them as silver is refined and try them as gold is tried (Zech. xiii: 9). They shall yet look upon Him whom they pierced and see the cruel wounds in His hands (Zech. xii: 11; xiii: 6), but when God sprinkles clean water upon them their affliction will be turned into the wine of rejoicing. Their cup will be "filled to the

OUR HOPE.

319

lrim," for God will rejoice in Jerusalem and joy in His people, and in her streets will no longer be heard the voice of crying or weeping (Isa. lxxv. 17-25).

THOU HAST KEPT THE GOOD WINE UNTIL NOW.

The early disciples expected God to set up His kingdom when He was with them, and some of them wanted the first place therein. It was customary at marriage feasts for the good wine to come at the beginning of the feast; not so with Christ's marriage feast, for He reserves that until the last. Christ said when he instituted the Lord's Supper, that He would not drink any more of the wine until He drank it new with them in His kingdom. How can He drink the wine of rejoicing while His disciples are in "tribulation" and while Satan is the god of this world? The "wine" will come when He takes the power to Himself. Reader, may you be one of the number who will drink the wine with Him when He comes. But take up the cross now if you desire the crown then.

AND THE THIRD DAY THERE WAS A MARRIAGE.

"Lord, wilt Thou at this time restore the kingdom to Israel?" (Acts i: 6) was the eager question of the disciples after Christ's resurrection, and the answer, "It is not for you to know the times or the seasons which the Father hath put in His own power." Neither would we pretend to know just the time for the marriage, but we believe the "third day" to be very near at hand. The "fig tree" begins to put forth its leaves. We are told that one day with the Lord is as a thousand years (I. Peter iii: 8), and God says through His prophet that *after two days* will He revive them, and on the "THIRD DAY" will He raise them up (Hosea vi: 3). Other passages of Scripture corroborate this. The Lord was in the grave two days and came out on the third day. As the Jews rejected Christ, so did He afterward reject them: "With what measure ye mete it shall be measured to you again," and this is what has occurred. The life of Jonah was their sign. As Jonah was swallowed up because he refused to do God's will, so they have been swallowed up by the Gentile nations; and as Jonah was preserved and thrown out of the fish when he repented on the third day, so will they be preserved and saved when their third day comes and they repent of their sins. When God

spoke to Junah the second time he went to Ninevah to preach; so the Jews, when they have been restored by the Lord, and God pours out His Spirit upon them, will be the evangelists of the world. Two thousand years have gone by. Lift up your heads; the third day is at hand. It is the day-dawn; the bridegroom cometh; let us get ready to meet Him who has so long "tarried" (Matt. xxv: 5). Reader, we are standing on the verge of great events in the world's history. The sleeping church will be awakened, and those who have "oil" in their "lamps" will go in to the marriage feast, but those who have only the lamp of profession will be shut out (Matt. xxv: 1-10).

"Watch, therefore, for ye know neither the day nor the hour whereinto the Son of Man cometh" (Matt. xxv: 13).

DANIEL'S GREAT PROPHECY.

BY REV. NATHANIEL WEST, D. D.*

CHAPTER II.

The proof of our thesis found at the close of the previous article, rests on a clear understanding of Israel's place in history, and on the structure of Daniel's book. Israel, the nations, the kingdom of God, are its themes. Our standpoint is 600 years before the first advent of Christ. Daniel's people, the Jews, are the key of the whole interpretation. "Salvation is from the Jews," not from Assyrians, Babylonians, Egyptians, Persians, Greeks or Romans. The great design of the creation of the Hebrew race from Abraham's loins was Israel, the bearer of the true religion, and standing in contrast with the entire heathen world, and, by virtue of the covenant with David, the banner kingdom also, a holy, royal, priestly, prophetic and Messianic people, charged with the mission of bringing salvation to all mankind. Their polar antagonism, therefore, to all other peoples sunk in idolatry was constitutional by God's appointment. For this reason Israel's history becomes the pivot of all other history and Israel's destiny decides the destiny of the world. In Egypt the Hebrews grew

*Copyrighted by Nathaniel West, Clifton Springs, N. Y., April, 1897. All rights reserved.

OUR HOPE.

331

to be a distinctive people; Sinai was the birthplace of their nationality and of their covenant with God, a covenant in which He pledged to them universal dominion upon conditions of their loyalty, faith, love and obedience to His commandments. As a code He gave them the Ten Commandments with judicial and ritual institutions. Under David and Solomon they reached the height of their national glory. Unfaithful, they lost their sceptre and crown. Seven times apostate from God, their own Jehovah, their realm and royalty passed into Gentile hands. The Babylonish exile saw the visible kingdom of God, the only organized kingdom of God on earth, blotted out from the map, the independent political existence of the Jewish nation forfeited forever until the "times of the Gentiles" should close and Israel's kingdom once more be restored in glory greater than at first, as part of Messiah's kingdom, established in victory under the whole heaven. This the goal of all prophecy, concerning the Jewish people, God's "choice forever," and the whole burden of Daniel's book.

When Daniel wrote, the historical situation was deeply significant. In spite of the light of nature, the whole world was wrapped in spiritual gloom. The period preceding the exile, B. C. 606, had been one of sanguinary conquest, and Babylon sat on the waters of the Euphrates as mistress of the nations. Six different languages were spoken in the Euphrates Valley—the centre of the world's literature, commerce, trade, art, science, religion and military pride and glory. All nations and tribes were ruled from here. Palestine was in her hands, the princes of Judah beneath her feet, and to the mind of the Babylonian king, the capture of the holy city and possession of the temple vessels was a victory over Israel's defeated tribal God, Jehovah. With the conquest of Judah Nebuchadnezzar's empire was now consolidated, and he deemed himself "King of Kings" and "Lord of Lords" over the whole earth. True, indeed, a movement in Media and Persia seemed to forebode disaster, and Greece and Rome were lifting their backs high on the western horizon. And what might the future bring? Is Jehovah defeated forever? The exile-time was a time of reaction and revolution. It troubled the monarch's thoughts. If Israel and the nations have succumbed to Babylon's might,

may not Babylon herself succumb to the nations? And will Israel be captive forever and Gentile sovereignty sway a sceptre that is eternal? The sleep of the monarch was troubled in "the second year" of his reign.

At such a time Daniel enters into history, B. C. 606, a captive at the centre of all world movements. God causes the Babylonian king, as He did Pharaoh, Alexander and Pilate's wife, to "dream a dream," the dream of the great monarchy image, in chap. ii., and also to forget the dream. This dream and its interpretation are the *fundamental prophecy* of all the prophecies in the book of Daniel. All else is supplementary to this. Chapter viii. repeats and enlarges this, under new symbols, in order to bring out *something new* in the development and character of each of the four empires. Chapter ix. repeats again the second and third empires, in yet other symbols, again to develop *something new*. Chapter x. returns to the fall of Babylon under Cyrus and runs on with a chronological scheme to the same "end" as in ii. and vii., and typically shadowed in viii. Chapters x.-xii. revert once more to the second empire and run on to the same "end" as before. The same law of advance to the goal or end, of return and advance again to the same end, that we find in the different series of sevens in John's apocalypae, we also find here. The future is too complex to be represented in one series of visions, the end too great to be displayed in one revelation. The *something new* requires a return to begin again, a cyclical movement, to make a new race, to the end, till all that God intends to reveal is given. It is the mode of evolution in all prophecy concerning the End. So it is here. The first series is found in chap. ii. The "End" is the end of the "times of the Gentiles." The goal is the destruction of all Gentile sovereignty, all Gentile politics and power, the restoration of the kingdom of Israel and the triumph of the kingdom of God, the kingdom of Christ, over all the earth.

We are ready now to see the proof of our thesis, given at the close of the previous article. The monarch's dream is in ii: 31-35, the interpretation in ii: 36-45. The point of chief interest is the *Impact of the Stone* on the top of the statue or image, i. e., the destruction of the Gentile World Power to which

OUR HOPE

323

Israel is now subject in every nation under heaven, and has been since the crown passed from the head of Zedekiah and Gentile sceptres have ruled God's ancient people. The prophet reproduces and interprets the forgotten dream of the king. Coming to the explanation of the "toes" of the statue, he says, "And as the toes of the feet were partly of iron and partly of clay, the kingdom (the fourth) shall be partly strong and partly broken. And whereas thou sawest iron mixed with clay, *they* (the toes, i. e., the kings of the ten kingdoms) shall mingle themselves with the seed of men (royal and political alliances will be broken) even as iron is not mixed with clay. And, in the days of those kings, shall the God of heaven set up a kingdom which shall never be destroyed and the kingdoms shall not be left to other people, but shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and brake in pieces the iron, brass, clay, silver and gold, the great God hath made known to the king what shall come to pass hereafter, and the dream is certain, and the interpretation is sure."

Among the secrets of the future, the prophet, therefore, reveals (1) the total destruction of the statue, i. e., of the politically organized Gentile power, and the substitution of the Kingdom of God in the stead of all earthly kingdoms, forever, and (2) that the time of this world crisis is "hereafter," even "in the days of those kings," the toes, therefore, in the last days of the "kings," who are the heads of the separate and contemporaneous "kingdoms" into which the fourth, or Roman, empire will be divided. By the iron he means the hard and strong imperial, and by the clay the weaker, more plastic, and popular, element in human governments, seeking vainly to combine and cohere in political unity; absolutism repelling popular freedom, and constitutionalism, and reversely the latter the former; mixed monarchies, where the popular will wars against the imperialism of crowns and defies the will of the crown; a state of political insecurity and instability. By the mingling of the kings with the seed of men, royal alliances and intermarriage of royal houses to strengthen dynastic interests, is meant. By the "stone" cut out from the mountain without hands, and falling upon the toes of the statue, is meant

OUR HOPE.

the descent of Jesus Christ from heaven in judgment to smite the kings of the earth and dash the nations in pieces. By the fall of the statue, the destruction of the whole world power is signified, and by the stone becoming a "mountain" filling the whole earth, is meant the world-embracing, universal, indestructible and everlasting kingdom of Christ, set up in victory, on this present earth, on the ruins of all existing governments, in the last days of the last kingdoms into which the old Roman territory will be divided.

Rationalistic dislike of supernatural and far-reaching prophecy attempts to show that by the toes not "kingdoms" but only ten individual kings are meant, and these not contemporaneous but successive, and not of the Roman empire in its last divided state, but of Alexander's empire in its successors. It would make the extreme limit of the prophecy B. C. 164, the year of the death of Antiochus Epiphanes. Words need not be wasted. In prophecy the terms "kings" and "kingdoms" are convertible. The kingdoms are seen in the persons of their kings and the kings represent their kingdoms. The four beasts are expressly called both "kings" and "kingdoms," Dan. vii: 17. The ten toes, which are "kingdoms," are also called "kings" in the same verse, ii: 44. "King" and "kingdom" are identical in ii: 38, 39.

The question as to the *time point* of the impact is vital. The prophet nowhere teaches that this impact occurs at the junction of the knees with the thighs of the statue, where the Roman empire first comes into view, in contact with the Greek, anterior to the birth of Christ. Moreover, the first advent is not symbolized anywhere in the statue. We meet it nowhere till we reach chap. ix. The stone's impact does not occur at the first advent. The words "the God of Heaven shall set up a kingdom" are indeed the Old Testament basis for the New Testament designation, the "kingdom of Heaven," which John the Baptist and Christ preached as "at hand" and "come" in their day. This affords, however, no proof that the *impact of the stone* occurred then. It is true that the "kingdom of Heaven" was set up on its spiritual side, at the first advent, in the birth, life, death, resurrection and ascension of Christ, and in the outpouring of the Holy Spirit, and preaching of the gospel, and is the same kingdom that will yet be set up in its out-

ward visible glory as a world-wide sovereignty "under the whole heaven," when Gentile political and power become as "the chaff of the summer threshing floor." But it is not true that it is to the first advent the prophet's eyes are directed in the vision of the stone's impact. It is not the beginning of the fourth empire under Augustus we have here, but its end, and in the last days of the ten toes or separate kingdoms into which it is then divided. Such division did not exist in the days of Augustus, nor of Tiberius, nor of Diocletian, nor of Constantine, nor even in the days of Theodosius when the final division east and west was made. The tenfold division of the empire into separate and independent kingdoms follows the work of the Goths, Vandals, Huns and Heruli, in the sixth and seventh centuries, just prior to the emergence of Mohammed, and the mediæval and modern kingdoms as now existing, are not the last arrangement of the toes. The stone could neither strike the toes before they were formed, nor, having struck them and turned them to "chaff," allow them to survive, like England, France, Germany, Austria, Italy, Greece, Turkey and the rest. "No place is found for them." The work of the stone is not smooth, gentle, evangelical and peaceful rubbing, but perpendicular fracture, pulverization, judicial grinding, atomization, an attending wind of judgment blowing the chaff, dust and powder of all Gentile politics so far out of sight as never to be seen any more. Clearly, therefore, by the words "in the days of these kings," is not meant "in the days of those four empires," as Jerome would have it, nor "in the days of one of those four," as his perplexed commentators would turn it, but in the last days of the fourth, divided into ten separate, contemporaneous and independent kingdoms.

The efforts of post-millennialists to break this exposition are vain. Nothing is clearer than that the empires symbolized in chaps. ii. and vii. are the same, and therefore the "end" in each the same, viz., the end of the fourth divided empire. Indisputable is the fact that the "ten toes" and the "ten horns" represent the same kings and kingdoms, and that the destruction of the one is the destruction of the other. Conscience, honesty, truth, cannot otherwise hold. Therefore, again, nothing is clearer than that the days here mentioned as the days of the toes (ii: 44) are the "1260 days," or "time, two times and

half a time," of the horns in vii: 25, i. e., the last 1260 days of the 70th week of Daniel, as seen in ix: 27 and xii: 7. Post millennialists have no option here, with pre-millennialists they firmly hold that Daniel has unfolded not merely the future, like other prophets, but has given the date of the first advent of Messiah, then the crucifixion and next the destruction of Jerusalem, followed by the times of the Gentiles, Dan. ix: 26, Luke xxi: 24, and closed by the restoration of Israel and overthrow of Gentile governments. They admit that the prophet has given us not merely the time-point for the setting up of the Messianic kingdom in humiliation, as a kingdom of the cross, viz., the first advent, but also of the setting of it up as a kingdom of the crown, in glory at the second, and that he has taken off the dark veil that obscured the future and unrolled to the eyes of His people the whole pathway of their sorrows, their glorious end and the doom of their oppressors. They admit more; they admit that he has connected all this with a scheme of chronology in chap. ix. which locates the time-point of the final deliverance at the close of Gentile times, and at the close of the last half of the 70th week. Misfortune, indeed, immense and protracted, that for so many centuries this 70th week should have been regarded as immediately succeeding the 69th, therefore as following the birth of Christ. But now that this great error has been destroyed, and the 70th week shown to be the Antichrist week at the end of our age, the last ground of objection is removed. The "ten toes" being "ten kingdoms" and "kings," and their last days being the days preceding the impact of the stone, who is Christ in judgment, it follows that "the days of those kings" are the last "1260 days" of the 70th week of Daniel. They are still future to us and have nothing to do with the first advent.

But conclusive beyond all is the New Testament light upon the whole question. On all hands it is admitted that the "ten horns of the beast in Rev. xiii. are identical with the ten horns of the beast in Daniel vii., and that there, as here, "1260 days" are the days assigned as the last days of the fourth empire. And as the horns are the toes, and both are the kings, it follows that "these kings" in Dan. ii: 44 are precisely the "ten kings" in Rev. xvii: 12, whose alliance with the Antichrist or little horn of Dan. vii. endures 1260 days, and whose destruction

OUR HOPE.

327

with him is the work of the Son of Man, the Stone, Jesus Christ at His second coming. The impact of the stone is, therefore, at the second advent and was not at the first, and the kingdom set up as a result of that impact is not yet established in the form predicted, nor can be till the Lord Himself comes.

It is true that nothing is said or seen in chap. ii. of the Antichrist, the Son of Man, or the clouds of heaven, for the simple reason that it is Nebuchadnezzar's dream the prophet interprets and to the heathen king God made no revelation of the Antichrist, to the Son of Man, the second advent of Israel's deliverance, but only of the course and doom of Gentile kingdoms and power. It is in the next vision where the symbols are changed in order to bring out something further and new that we meet these things. Chap. ii. is the fundamental and general vision. All that follows is supplementative and more minute unveiling. Such is the law of progress in divine revelation. As the tree branches and buds, so also does prophecy. The impact of the stone is eschatological. All that is said of the first coming of Christ in the book of Daniel is found in chap. ix., viz., that His birth should occur at the close of the 69th of the seventy weeks there foretold and His crucifixion preceding the destruction of Jerusalem. Neither in ii., vii., viii., x.-xii., is the first advent revealed.

One further point, by both pre- and post-millennarians, the idea of rolling has been introduced into the text. They speak of the "rolling stone." By post-millennarians this is done to evade the chiliastic doctrine, the doctrine that the kingdom cannot come to victory over all the earth till Christ comes. Prejudiced by early education, false teaching and the declamation of good men, trained to spiritualize the prophecies and deny to Israel a national future, or a millennial age on this present earth, after our own, and before the final new heaven and earth, they must find some way to break the force of the stone's destructive impact, and make the "days of these kings" mean 2,000 years at least, if not 20,000 more! The stone "rolls," and the "rolling" is an evangelical process, peaceful, missionary and full of music and love, with now and then some transient friction by way of occasional wars and rumors of war, with here and there a famine, earthquake or pestilence, which, however, only assist the rolling. The grinding is gradual,

caused by the progress of Christianity, education, culture and civilisation. By religion, better politics, vespera, ethics and love, human governments, especially those of Christian Europe and the United States, will become more Christian, and society be redeemed and reformed sociologically from the evils that now afflict it. The Stone comes in contact first of all with the knee-joints of the Colossus, "rolls" gently down the iron legs, increases in size by aggregation of molecular atoms, or individual saints, and converts the world-power to a nominal Christianity, so that kings, cabinets, parliaments, congresses, nations, all profess to be Christians—massacres, murders, wars and crimes, mammon, selfishness, greed and oppression, to the contrary notwithstanding—swells to a "mountain" before the toes are reached, and so "fills the whole earth." Strangely enough the Colossus is dwarfed down gradually, the chaff constantly flying, and yet it is all the time standing. The filling of the whole earth, which is posterior to the impact, is made anterior. "Broken to pieces" means glued together, and "amble" means "roll." "No place found for them," means that the kingdoms still exist as such, in a Christian form or under a Christian name. Sudden, perpendicular and chaff-making impact is displaced by gentle cycling from knee to ankle-joint and instep to toe, the statue still standing! The word "together" is strangely overlooked, and "one after another" put in its place. The result is, that the prophet is made to tell Nebuchadnezzar that Gentile politics and power will not pass away, but, at the first coming of Christ, a "Stone" will begin to "roll," and keep on "rolling" for two thousand years, and that in the midst of the millennial age, massacres, aided and abetted by "Christian powers," will shame those of pagan times, and so the "kingdom" will come to victory, the world be converted, Israel saved, all nations blessed, while the "Stone" rolls on, side by side with the "concert of Europe," the "Balance of Power," and the "Integrity of the Ottoman Empire." The most common answer to this presentation is to say that by "kingdoms" in the statue only heathen kingdoms are meant, and, as a matter of fact, the prophecy in large part has been already fulfilled. The misfortune of that answer is two-fold, (1) that three of the empires—Babylon, Medo-Persia and the Greek—had passed away before the "Stone" was

OUR HOPE.

329

born, and that instead of striking the fourth, the fourth struck it, and laid it in its grave, and that now, though ascended to heaven, it cannot descend from the mountain till the last days of divided Roman empire; and (2) that it is precisely on Christian toes and Christian horns the "Stone" falls, and it is Christian kingdoms, so-called, that are ground to powder. The impact of the Stone is a judgment not on heathenism, but on Christendom, after the gospel has been given to all nations. It smites the "Christian Powers" that be, in order to make room for the Kingdom of Christ.

Some pre-millennialists introduce the "rolling," but in order to show "two stadia" in the kingdom set up. These they call the "Kingdom of the Rolling Stone," and the "Kingdom of the non-Rolling Mountain," the one dating from the first advent, the other from the second. By this means two separate functions are assigned to the "Stone," (1) that of "rolling" for 2,000 years or more, (2) that of impact at the end of these years. All this springs from the fact that the time of the first advent is assumed as the "time of the days of these kings," which it is not. It is true that the kingdom of Christ makes progress in this age by extension of the gospel, but the church period and the progress of Christianity are precisely two things that nowhere enter into the visions of Daniel. No "woman" is seen in this perspective as in John's. He has nothing to do with the development of the church. Israel as a nation, the nations, the kingdom in victory, are his themes. He predicts the first advent and the crucifixion simply as events in Israel's history, laying the ground for the destruction of Jerusalem by Titus and the dispersion of the Jewish people into all lands, until the time comes for their restoration. His eyes are directed to the end of Gentile times. He sees the Kingdom of Christ set up in victory over all the earth, and Israel's kingdom restored, only upon the ruins of all Gentile politics and at the second coming of Christ. The fact is, that neither Nebuchadnezzar nor Daniel saw any "rolling," or horizontal or circular motion of any kind, but simply a perpendicular impact upon the toes, a tottering statue, a fall tremendous, a cloud as of chaff, a driving wind, and the Kingdom of Christ at once filling the whole earth. "When Thy judgments are abroad the inhabitants of the earth will learn right-

OUR HOPE.

eousness." Moreover, how the same "Stone" could "roll" toward the four points of the compass at once and fill the whole earth is inconceivable. It is only as a standing and self-expanding stone this universality could be achieved. The impact itself will be universal. The effect of that impact will be the same. *Everywhere the kingdom will come.* The judgment of the nations is in order to the salvation of the nations. Nor will it require ages to set up the kingdom of Christ on earth at His coming. The idea of long continuity is not found in the Hebrew verb, translated "became," i. e., "became mountain" (ii: 35). It is the same verb found in the words "and man became a living soul." Gen. ii: 7. It denotes a fact accomplished at the time of the action.

And such was the view of the holy prophet who spake by inspiration of God. He humbled the monarch's pride by teaching that Israel's God was not defeated because Israel had been delivered, for sin, to Gentile hands, but still lived as "God most High," a Revealer of secrets, Almighty to save, righteous in punishing sin, yet watching in love His people; that, one day, Gentile power should perish forever, and the kingdom of God be set up in victory everlasting from pole to pole. The rise and fall of successive empires, of which the fourth is the Roman, was shown to the monarch, the far "end," the doom of man's governments, the establishment of the government of God, and on this present earth, when God's will shall be "done on earth as it is in heaven." Then God's people, heirs of the kingdom, will be free from the despot's chain; and humanity cease to groan beneath a burden no power but God's could remove. So preached the great pre-millennial prophet of the exile in the ears of the king of the greatest kingdom on earth, a doctrine whose teaching to-day the church dishonors. To the monarch it came as a message from God by the mouth of a seer who declared that "the vision is certain and the interpretation is sure." It impressed the soul of the king. It brought glory to God; to Daniel, great honor, abundant gifts, a seat in the gate of the king, as primate of all the realm and master of all the wise, and to Daniel's friends, dignities next to his own.

May the vision be soon fulfilled!

And such was the view of this prophecy taken by great church teachers in early times, of whom two remain unsur-

passed, the one, Irenæus the Great; the other, his greater disciple, Hippolytus, the first saying, "At the end of our age the Stone will strike the statue," and "Jesus Christ is the Stone;" the second saying, "At the end of our age the Stone grinds to powder the kingdoms of this world." Nor will the prophecy admit of any other interpretation.

THE JUDGMENT UPON CHRISTENDOM.

Acts vii. 7.

FROM THE GERMAN OF PASTOR OEHNINGER.

Stephen shows to the elders of Israel, in the figure of the Egyptian bondage, what the followers of Jesus, the Messiah, then had to endure under the persecution of the dominant Jewish hierarchy. The young Christian church was treated as a "sect." The apostles were commanded not to speak at all nor to teach in the name of Jesus. They were imprisoned and threatened with death. Jesus was no more regarded by the elders of Israel than Moses was in his day by Pharaoh. When the man of God, in the name of Jehovah, demanded: Let my people go that they may serve me, the haughty answer came: Who is the Lord that I should obey His voice? They are idle; therefore they cry, Let us go and sacrifice to our God. To your work! Pharaoh claims for himself the service which the Lord's people ought to render unto Him. The demand for true worship, the remembrance of Christ's promises, the practice of true godliness, the longing for the building of the city of God, in short, true Christian faith as such has no recognition in this world, but is considered an outgrowth of the idle human brain. It is tolerated as a private affair, as something which mentally weak or broken-down individuals may acquire, but never as a divine obligation of universal application. It is granted that some people must have the consolations of religion, and the more varied and different these religious wants and views, i. e., the more the people of God are degenerate and divided up in their individual faiths and beliefs, the better for us, thinks the world. It lessens the obligation to believe anything. A people of God, an assembly of the Lord, is not recognized. The organic union of such a body, its coming out of

Egypt, its truly spiritual organization on a divine basis, is hindered and evilly spoken of. Thus Pharaoh with Israel; thus the sanhedrin with the church of Christ in the days of Stephen; thus the world to-day. At first it is suppress, then exterminate. And to this end the people of God must be pressed into harder labor for the world. Go to your work! Undoubtedly under the dominion of Antichrist, whose number is the three-fold six, this will be the cry. For six is the number of working days, while seven is that of holy rest, the sign between the Lord and His people that we are His, under holy obligations to Him and expecting the blessing only from Him.

Finally, Pharaoh appealed to the midwives in order to destroy the life of the Hebrew male children at their very birth. Let us not be deceived by the boasted tolerance of the world to-day. The cry is the same to-day as in Egypt: Let the daughters live, but kill the sons! There is tolerance for a weak, emasculated Christianity, but the enmity is revealed as soon as there is a return to the perfect man, the measure of the stature of the fullness of Christ, and the people of God in the unity of the Spirit, in holy watchfulness and readiness, are preparing and hastening to meet the Coming One. God's true work is the only thing that the devil hates and rages against; all else he tolerates with a smile. True and genuine Christianity has always been persecuted in the world. The seed of the bond-woman, Ishmael, persecuted the children of the free, whose names are written in heaven. Esau's dominion grew into a strong kingdom long before the seed of Jacob became a people and were delivered out of Egypt. Thus the kingdoms of the world precede the kingdom of God. In the meantime the world is giving to the children of the kingdom its power to feel, the more so the less they are willing to recognize the world's power.

What are the weapons of those who for Christ's sake are oppressed and evil entreated? Prayers and tears. When the apostles returned to their own company from the sanhedrin, they all lifted up their voice with one accord to God, the Lord of heaven and earth, against whose anointed the rulers and people were gathered together, to grant unto His servants with all boldness to continue the testimony of Jesus and to stretch forth His hand in signs and wonders.

OUR HOPE.

333

To the Jews Stephen intimates, by holding up before them the judgment upon Egypt, that which would befall them if they did not cease to persecute the Lord's own. It was not far, this judgment. Yet a few decades and it hurst upon Jerusalem and the holy land with terrible fury. The Jews were well nigh swept from off the earth. And when the city was conquered, the temple destroyed, the Jews in part buried under its ruins, others scattered over the world, the Jewish state crushed out of existence, then these first persecutors of the Christians had to desist; degenerate Judaism went down, and the church of the Nazarene rose and grew and filled the lands. This is what Stephen by the Spirit foresees and foretells, even while the rulers of Israel are secure in their pride of the external power and splendor of the Jewish church.

Let us take the warning also! Let us not be blinded by the mighty structures of state-and-world churches, whose domes and spires tower to the skies, whose chimes are sounding far over the land, whose confessions are privileged by the State. Let us not vainly imagine that all this is going to stand forever, or even that it is secure from a speedy downfall. All this worldly greatness and power has not been brought about without a serious loss of spiritual power, an emasculation and falsification of the truth; not without unholy alliances with the world; not without the application of carnal force and pressure; not without the rejection and persecution, frequently, of some of the most faithful witnesses for the truth; not without a falling away from the head of the church. And until His return the church should have remained a chaste virgin during this age, bearing witness in humiliation and service and suffering for Him who is coming as her deliverer. Therefore, this premature power and glory can no more endure than Babel's tower. By God's intervention it fell and its builders were confounded and scattered. Has not the confusion in the city of God begun long ago and reached an ill-boding height? Have not the divisions of the church so multiplied that all human attempts to check it or to restore its unity must prove futile and can but increase the confusion? Has not the spirit of faith departed from multitudes of professors to such a degree that they turn their back upon the church and look upon her as an ancient relic. "The daughter of Zion is left as a cottage in a vineyard, as a

lodge in a garden of cucumbers, as a besieged city" (Isa. 1: 8). Yes, as a besieged city, surrounded by the enemy, while within the walls contending factions are warring; just as Jerusalem was laid waste by fratricidal war, while the Roman army was at the gates ready to complete the destruction.

Should these alarming symptoms of approaching judgment not be sufficiently plain, then consider the words which are written: *In one day she shall fall, Babylon the Great, with whom the kings of the earth have committed fornication, who says in her heart, I sit a queen and am no widow, and shall see no sorrow; therefore shall her plagues come in one day; for strong is the Lord who judgeth her; in one hour so great riches is come to naught*" (Rev. xviii.). As an earthquake comes suddenly, so the travails and shocks of the last days through which everything is shaken in state and church. Of such shocks and revolutions several have visited Christendom within the last hundred years. They are being felt more and more generally. And at the present time especially there is no lack of explosives for a general outbreak, in the spirit of rebellion and covetousness, of hatred and scorn, of irreverence and lawlessness. That awful hour of Babylon's destruction, plainly foretold in Scripture, is at hand, and when that which letteth (hindereth) is taken away then the judgments will fall. Oh, how this should warn us not to become partakers of her sins, but to be watchful and to lift up our heads looking for the Deliverer who is to come. Jesus wept over Jerusalem because she did not know the hour of her visitation. There are visitations in grace and mercy which precede the visitation of judgment. And the measure of sins becomes full, when that gracious visitation is not recognized and the messengers and witnesses which the Lord sends are despised and rejected. He that despises them despises Him. As such a witness and proof of gracious visitation the saintly Stephen stood before the rulers of Israel. They did not recognize the voice of the Spirit, the call of the glorified Messiah, to repentance. Therefore judgment delayed not.

Not otherwise will it be, according to the New Testament prophecy, with the people of the new covenant. The Lord will visit them ere He comes in judgment. "I will send apostles and prophets to them." Yes, Christendom has persecuted and

charged with heresy the prophets of God, has shed the blood of the saints, and will, the nearer the end comes, fulfill the measure of her sins by rejecting the last witnesses, the workmen of the last hour, who would vainly call her back to her first love, to faith and obedience of Christ. "God remembereth her iniquities . . . Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her."

THE "RAPTURE" OF THE CHURCH INVISIBLE TO THE WORLD.

Not only has the world no part in the removal of the church but the world does not see it. This at least seems so from the following considerations:

(1) Nothing in the Word of God tells us that it will be visible to the world.

(2) The Lord before His death said to His disciples: "Yet a little while and the world seeth me no more, but ye see me: because I live ye shall live also" (John xiv: 19). He said also to them: "A little while and ye shall not see me, because I go to the Father" (xvi: 16). Did He mean simply that His disciples would not see Him whilst His body was lying in the grave, but that after His resurrection they would behold Him, whilst the world would not? Indeed, then the Lord showed Himself to His disciples only, without doubt, to teach us that the world who has rejected Him must not see Him before His judgment. But we think that the words of the Lord have still a much higher meaning in relation to the hope of the whole church. When He says, I am going away, it is not unto death, He, on the contrary, considers Himself as already beyond death. He has glorified the Father; He has finished His work; He goes to prepare a place for His own. The same thing is taught us in Heb. ix: 28, where it is said that "Christ shall appear a second time without sin to them that wait for Him unto salvation."

(3) All the types of the rapture of the church lead us to look at this event as invisible to the world. It is said that "Enoch was not found because God took him" (Heb. xi: 5). When Elijah was taken up, Elisha, his disciple, obtained as a particu-

lar favor to see him. The sons of the prophets themselves did not, and although informed of it, did not believe—at least, they explained the event, saying that the Spirit of the Lord had cast him upon some mountain or into some valley (II. Kings ii: 16). The Lord Jesus Himself, the firstfruits of His church, the Lord in His ascension, was seen only by His disciples. The same will happen to the church: it will be found no more, for God will have taken it. Thus the church will justify, even in her removal, the name of "hidden mystery," given to her by the Word; mystery in her formation, mystery in her life, hidden with Christ in God, mystery in her passage through a world which does not know her—she will also be a mystery in her departure from this world.

It is true that so extraordinary an event will not remain unnoticed; some perhaps will explain it in their human wisdom as the sons of the prophets explained the rapture of Elijah, but the world will remain in its wickedness. Let us remember what happened at the resurrection of Lazarus when the Jews tried to put him to death.

So far reaches the hardening of the heart of man when, he is forsaken by God; and it will thus be the case with a world that has so long rejected the truth. Some surely will be converted, for at all times God has His elect and His holy ones, and they will become the preachers of the Gospel, thus resuming the predication of John the Baptist, saying, "Repent ye, for the kingdom of heaven is at hand." And they will shout: "Fear God and give glory to Him, for the hour of His judgment is come" (Rev. xiv: 6, 7). For, as after the taking-up of Enoch, the corruption of men went on increasing until the flood overtook them, it will be the same after the church is taken from the world. Evil having reached its highest pitch by the blasphemies of the Man of Sin, the judgment of the Lord will be at hand.

(1) When the Lord comes for His church He does not descend on the earth, but only in the air, where the church is caught up to meet Him (I. Thess. iv: 17). When He comes for the judgment "His feet shall stand upon the Mount of Olives" (Zech. xiv: 14). "Let the nations be wakened and come up to the valley of Jehoshaphat, for there will I sit to judge all the nations" (Joel iii: 12).

OUR HOPE.

337

(2) When the Lord comes for His church, He is seen only by those who wait for Him unto salvation, as we have already seen. But when He comes for judgment, it is "as the lightning cometh out of the east and shineth even unto the west, Then all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory" (Matt. xxiv: 27, 30). "Behold He cometh with clouds and every eye shall see Him, and they which pierced Him and all kindreds of the earth shall wail because of Him" (Rev. i: 7).

(3) In the coming of our Lord to meet His church there is nothing but what is sweet and encouraging, "a shout of commandment" or encouragement; as it may also be translated, "a voice of archangel and the trump of God;" but neither flame, nor fire, nor wrath, nor vengeance. When He rises to judge the earth, what a difference! "His eyes are as a flame of fire; He is clothed with a vesture dipped in blood; a sword proceeds out of His mouth to strike the nations." "For I will tread them in mine anger and trample them in my fury, and their blood shall be sprinkled upon my garments, for the day of vengeance is in my heart" (Rev. xix: 11, 21; Isa. lxvi: 15, 16, etc.). "And they said to the mountains and rocks, Fall on us and hide us from the face of Him that sitteth on the throne, for the great day of His wrath is come" (Rev. vi: 16, 17). Ah! this is not the happy and the glorious day of the marriage of the Lamb.

Besides, the difference which we have just pointed out between the return of the Lord for His church and His return for Israel and the world is but a consequence of the difference which we may equally notice between the absence of the Lord as to His church and His absence as to Israel and the nations. The retirement of Jesus in heaven, which is for Israel and the nations, earthly people, a judgment, is for the church, heavenly people, a source of benedictions. When the Lord went away according to His menace, leaving His people without King, He said, "I will go and return to my place till they acknowledge their offence and seek my face" (Hosea v: 15). But, on the contrary, the presence of Jesus in heaven is for the church the source of precious blessing—for there her Advocate, her Forerunner, pleads for her and obtains for her the

OUR HOPE.

help and consolations of the Holy Spirit (John vii: 38, 39; xiv: 1-13, etc.). Thence results the difference of His return for the church and His return for Israel. When He comes to fetch His church, it is to give her the inheritance which He has acquired for her in the heavens. When He comes back in the midst of Israel and the nations who have rejected Him, He must begin to judge and punish, so that when His indignation is at an end He can bless them afterwards.

(4) When the Lord comes to fetch His church He is the Son of God; which reminds us of the heavenly nature of these brethren to whom He said before His ascension: "I ascend unto my Father and your Father, and to my God and your God" (John xx: 17). When He comes to judge the world He calls Himself the Son of Man (Dan. vii: 13; Matt. xxiv: 27, 30, 37, etc.), which well suits His character at this moment, since He comes to claim His rights that have been contested, as King of Israel in His quality of Son of David. He comes to receive the throne of David His father, to reign over the house of Jacob forever (Luke i: 32).

(5) When Jesus comes to meet His church it is to take her with Him, so that where He is she shall be also. When He appears to judge the world His church comes back with Him, for she is a part of those heavenly hosts which form His glorious cortege. And how could we doubt it if we take notice that these hosts are "arrayed in fine linen clean and white: for the white linen is the righteousness of saints" (Rev. xix: 8, 14). Besides, Enoch already prophesied, saying, "The Lord cometh with His saints to judge all men," etc. (Jude xv.).

(6) When Jesus comes to fetch His church it is the Morning Star which announces the day whilst the night still reigns on the earth—the Morning Star seen only by those who are watching (II. Peter i: 19; Rev. ii: 28; xii: 16). When He comes for judgment it will be the Son of Righteousness, which after having consumed as an oven all the proud and the wicked, will bring "healing in His wings to them that fear His name" (Mal. iv: 12).

When the Lord comes for His church it is the master of the field who comes to gather the firstfruits to present them unto God in His temple (Deut. xxvi.) for, "He has of His own will brought us forth that we should be the firstfruits of His crea-

tures, we who first trusted in Christ" (James i: 18; Eph. i: 12).

When He comes to judge the world it is the master of the field who comes to make the harvest to "gather His wheat into the garner, but the chaff He will burn up," so He will "thoroughly cleanse His threshing floor" (Matt. iii: 12; xiii: 30).

(7) There are some signs previous to the coming of the Lord for judgment. Without speaking of the "sign of the Son of Man," of which we know nothing, the Jews must have returned into their country; the temple must be rebuilt—the apostasy at the highest order, Antichrist, and the gospel of the kingdom preached everywhere. But no sign is given us as preceding the coming of the Lord to fetch His church. He is always for her, "He who cometh;" "for yet a very little while; He that cometh shall come and shall not tarry" (Heb. x: 37; Rev. i: 4, 8, etc.). The time of the sojourn of the church on the earth is never even measured by years, months, weeks or days, as is the case for Israel and the saints of the earth; because in heaven, whence the church is, there are neither hours, nor years, nor seasons; and also without doubt because the Lord wants her to wait for Him constantly. It is always "a little while" (John xiv: 19; Heb. x: 37, etc.). Oh! may this glorious hope be our life, our consolation and sanctification; and let us continually render thanks to God! "Brethren, beloved of the Lord, who has chosen us from the beginning unto salvation in sanctification of the Spirit and belief of the truth, whereunto He called us through the gospel, to the obtaining of the glory of our Lord Jesus Christ" (II. Thess. ii: 13, 14).—*By Mad. de St. Hubert in the Morning Star.*

THE PROPHECY OF THE INTERREGNUM.

Hosea iii

It is very important for us to have a proper understanding of the symbolical teaching of the first verse of this chapter (Hosea iii.). The language is realistic, and, perhaps, to Westerns, the symbolism a little strange; but there is a deep truth underlying it in reference to God's attitude to the Jewish nation. This woman was a very unworthy person; but to ill us-

trate the infinite grace of God, the prophet was told to love her and to make her his wife. Israel was in the condition in which the prophet found her. When God set His love upon Israel it was not because of anything in them. A very strange reason is given for it in Deut. vii.: "Because He loved you"—because God is Sovereign and has chosen to set His love upon this unworthy people.

God entered into this relationship with Israel: their Maker being their Husband; betrothed them and married them; but instead of abiding with their Husband, they turned away to the gods of the heathen. Yet God loves Israel. The difference between human love and the love of Jehovah is that His is unchangeable; and in this respect the love of God to the Jewish nation is a type of His love to each one of us.

The love of God to Israel remained even when He was obliged to give her up to the enemy. "I have given up the dearly beloved of my soul into the hand of the enemy." But still she is the dearly beloved of the Lord. No other prophecy gives in such a short compass as this chapter the whole truth with regard to the present condition and the future glory of Israel. It is the great prophecy of the Interregnum—especially the fourth verse—covering the period between the First Coming and the Second, between the departure and the return of the sceptre to Judah. Even Jewish commentators are agreed that verse four gives a graphic picture of the actual position of their people. "Many days," is the translation of a Hebrew idiom denoting a long, indefinite period, and the Jewish people still live to testify that no power on earth can root them out of existence.

It is due to no people that there is such a being as a Jew. For centuries, in whatever men did disagree, they were at one in saying, "Let us destroy them from being a nation, that the name of Israel shall no more be held in remembrance." But the Lord answers, "The children of Israel shall abide;" and they exist to-day in far larger numbers than ever before, increasing in comparison with some Gentile peoples in the ratio of three or four to one. How shall they abide? There are three contrasts named to describe the condition: without king, without prince; without sacrifice, without image; without ephod, without terephim,

OUR HOPE.

341

Without king or without prince means without king of God's appointment and without prince of their own choice. The prophet could almost hear the steps of the Assyrian army: on its way to destroy the northern kingdom. The prophecy here is not limited, but embraces the whole Jewish nation. The geographical centre of prophecy is Jerusalem, except when a place is mentioned—as Samaria. Before the final overthrow of Judah, another prophet was sent with a very remarkable message (Ex. xxi.). The sceptre was to be taken away. God would not permit it to be there, and if any attempt should be made to re-establish the throne He would not allow it, until He came, "whose right it is." As God has spoken, so it is. Several centuries elapsed before Christ came, and more than eighteen since; but there has been no re-establishment of that throne. Whenever any attempt has been made to re-establish a Jewish kingdom God has overthrown it.

The rightful king of the Jewish nation is God. The peculiarity of Israel is that it is a theocracy.

Whenever the advent of the Messiah is spoken of, it is as the advent of God. He set up a royal family, and said that One who comes through it—who shall be nothing less than God Himself—shall reign over Israel. One appeared in whom this ideal was met exactly (Luke 1: 31), but instead of enthroning Him on Mount Zion they crucified Him without the camp. So Israel abides without a king, a witness to the Messiahship of Christ; and as long as Israel bows not before Him they shall abide so.

Sacrifice stands here as the symbol of the true worship of Jehovah, and the image as that of idolatry. No word could so well summarise the true religion of Israel as sacrifice. There is a tendency to deny the Divine appointment of sacrifice, but the prominent outstanding object in the Old Testament is an altar, and the inscription over it is: "The blood that maketh atonement for the soul." In the New Testament the outstanding object is a cross, an altar on which the most stupendous of sacrifices took place. Over the cross there is an inscription: "Without shedding of blood there is no remission."

It should move our hearts to pity that the Jewish people all over the world to-day, having a great zeal, have no sacrifice, no blood of atonement, no means of drawing near to God. Let

these prophetic Scriptures move us to a great pity and interest, and lead us to evangelize them as a nation. God has a people to gather out of Israel for His name, as He has a people out of all nations.—*Rev. David Baron in the Morning Star.*

A WITNESS OF THE RESURRECTION.

Acts i. 21.

By F. B. MEYER, D. D.

The word translated witness is fraught with solemn and sacred associations. It is martyr. So many of the early witnesses sealed their testimony with their blood that the word became synonymous with the supreme yielding up of life amid the horrors of fire and sword, of the prison cell and the amphitheatre. We cannot speak the word lightly, it is significant of tears and sacred blood, and the glory of God overmastering the death-pallor on many an upturned face.

The resurrection of Jesus is not primarily to be argued for as a doctrine, but must be established and attested as a fact. It is, indeed, a gospel, a theology and a philosophy. It is the worthy consummation of the work of Jesus. It satisfies the heart, answers our deepest longings and harmonises with the great system of nature. It is consistent with the anticipations of all the prophets, which have been since the world began. But after all, it is, in the first place, a fact of history, communicated on the sufficient evidence of reliable witnesses.

Our debt to the higher criticism in respect to the New Testament is very considerable. It has been proved beyond all doubt to this generation that the principal epistles were written within a quarter of a century of the crucifixion, and each of these attests the fixed and universal belief of the entire church in the glorious resurrection of the Crucified, and of His ascension to the right hand of God—a belief which rested on the unhesitating witness and affirmation of those who did eat and drink with Him after He rose from the dead. Nothing could be clearer than the testimony of the apostle Paul on this matter when he said at Antioch:

“When they had fulfilled all things that were written of Him

they took Him down from the tree and laid Him in a tomb. But God raised Him from the dead, and He was seen for many days of them that came up with Him from Galilee to Jerusalem, who are now His witnesses to the people."

Then he goes on to class himself with them as one who, knowing all that the Pharisee's party could allege against the resurrection, was yet completely satisfied by the evidence of his brother apostles, and by his own vision of the risen Lord: "We bring you good tidings, in that God raised up Jesus."

We must carefully distinguish between the resurrection and the immortality of the soul. There is a wide distinction to be drawn between these two positions. The Epicureans would argue that there was a large preponderance of probabilities for the immortality of the soul; but directly one essayed to preach Jesus and the resurrection, the Athenian philosophers detected him as a setter-forth of new and strange truths, some mocked, while others lightly postponed the inquiry *sine die*. That the soul would live after this brief span of life; that as the bird came out of the storm into the lighted palace of life, so, after flitting through it, it would pass out again to pursue its flight; that there must be a judgment, a weighing, an adjustment of the unequal lots of the just and unjust, was admitted by Egyptians, Greeks and Anglo-Saxons alike. But in the resurrection of Jesus, the first and only resurrection which the world has seen up to that moment, this further truth was established that the body could pass through a transforming process, in virtue of which it could share in the immortal existence of the spirit and be the vehicle and organ of its motions in the new and inexperienced conditions. Plato taught the immortality of the soul; Jesus established the immortality of the entire man. The one was an argument; the other was a fact. It was demonstrated by the emptied grave, the careful disposition of the grave clothes and the handling of His risen body: "Handle Me, said He, and see that it is I Myself."

Nothing less than this would have been worthy of God. If He had been content to raise the spirit to life and glory while the body still remained within the possession of the King of Terrors, one-third of the nature of the saints would have forever been held as a trophy of successful warfare. "He could deal with spirit and soul, but He was foiled in the realm of

OUR HOPE.

matter," would have been the comment of His adversaries. He could forgive sins, but He could not rid the body of the paralysis of death. He may triumph in realms where there can be no obvious and sensible test, but in the sphere where the efficiency of His workmanship could be best subjected to analysis and criticism He has evaded us. But no such challenge is possible. Not in the realm of spirit and mind alone, but in that of matter, God has shown Himself the Redeemer. He has undone all the results of sin, not only forgiving and cleansing the moral nature, but changing the body of our humiliation that it may be fashioned like the body of His glory, according to the working whereby He is able to subdue all things unto Himself. He did this in the person of Jesus, as the great crowd of apostolic witnesses attest, and He will do as much for each of His saints. Of this He has given assurance in that He has raised Him from the dead.

All mankind will share in the resurrection, in virtue of the resurrection of Jesus. Just as His death for our sins, as the second Adam, has removed from all the race the imputation of Adam's guilt, so that we shall have to be judged hereafter for our own, and our own alone; so in His resurrection, the apostle tells us, shall all be made alive; though in the order of resurrection there will be certain specified stages. First, Christ, the first-fruits; then those that are His, at His coming; and, finally, the end, when all that are in their graves shall hear the voice of the Son of Man, and shall come forth.

The resurrection of Jesus is the keystone of the arch of Christianity. There is nothing left for us but the blackness of sheer despair, if Christ be not risen. The resurrection authenticates His claims to Godhead, declares Him to be the Son of God with power, proves the sufficiency of His atoning work in our behalf, assures us of our resurrection, enables us to understand something of how we shall be raised up, and with what body we shall come, and is the channel through which life and power come to us, according to His own words: "Because I live, ye shall live also." Is it not necessary, therefore, that it should be attested still, and that faithful witnesses should still bear their testimony to all men, affirming of one Jesus, who was dead, that He is alive? Assuredly, there is as much need as ever to bear witness, not so much to the resurrection, which

OUR HOPE

345

of course we cannot do as the first eye-witnesses might, but to the fact that He who was crucified through weakness now liveth through the power of God. The witness of the present day must be given, not so much to the death or resurrection or ascension of Christ, as to this, that He liveth who was dead, and is alive for evermore, and has the keys of death and Hades. Like Stephen we must say: "Behold, I see Heaven opened, and the Son of Man standing." And in corroboration of such witness, we may count on the Holy Ghost. "He shall bear witness of Me, said the Master, and ye also shall bear witness, because ye have been with Me from the beginning."

This double witness of the believer and the Holy Spirit is perpetually affirmed in the New Testament. "We are witnesses of these things," said the apostles, "that the God of our fathers hath raised up Jesus, whom ye slew, hanging Him on a tree; and so is also the Holy Ghost." Whenever there is the great voice of the church from heaven and on earth asseverating her adoring belief in her risen Lord, there is the corroborating yea of the Holy Spirit. "Yea, saith the Spirit." Thus the word of the preachers came not only in word, but in much assurance. If they affirmed that Jesus died and rose and lived, the Holy Paraclete standing beside, and waiting with them, convinced men of sin, righteousness and judgment with the agency of an intuition and the force of an invincible demonstration.

The risen life of the believer is the best demonstration of the resurrection of Jesus. "If ye then were raised with Him, seek those things which are above, where Christ sitteth at the right hand of God." When, therefore, on the other hand, believers are discovered against their former habit, seeking the things which are above, deriving from an unseen source a power that conquers this world, their faces shining with a supernatural glow, their behavior attesting their possession of the life of the age to come, they prove that their Lord is risen with incontestible logic; as the light on the surface of the moon, which has no lustre of her own, attests beyond contradiction the existence of the sun, with which she is in perpetual conference.

We hold that Jesus suffered under Pontius Pilate, was crucified and buried; but the sources of our life do not spring from the hole dug on Calvary to receive His cross—we are not liv-

ing in the far-off scenes of His agony and death; we do not need the aqueduct of the unbroken witness-bearing of the church to conduct to us the blood which is life indeed. We have direct and immediate fellowship with the living Lord. The blood which left His heart a moment ago is now beating in our pulses; the purposes that were passing in His thought and being formulated by His will are now inspiring us; the prayers which He has offered since we took up this paper, are now knocking at the heart-oratory within for expression. We can speak of things which we know and testify of things which we have seen. That which we have seen and heard, declare we; that others may have fellowship with us, fellowship with the Father and His Son, Jesus Christ.

Nothing is so evident, so easy to detect, as the veracity of a witness who has really seen. It is almost impossible to simulate it; the least intelligent know in a moment whether a man is telling a story at first or second hand. And if only we, who profess the name of Jesus, would tarry at His doors till He should give us the immediate audience, we might go to men with His accent on our tongues, His light upon our faces; and they would be compelled to admit that such witness could only be accounted for on the hypothesis that within the veil stood one whom they knew not.

But why should we not? We are permitted to stand in the most holy place; behind us the remnants of that torn veil, before us the glory of God in the face of Jesus. With unveiled face we are called upon to behold and reflect that glory. Let us not abdicate from our high calling, let us not allow our system of doctrine, our ritual, our work for this sad and sinning world, or our efforts after sanctification, to come between us and the direct vision of the Risen One. Then we shall come forth bearing upon us evident traces of a life that cannot be accounted for by anything in our nature, because in many respects it contradicts nature, that those who know us most intimately shall be compelled to look from us to Him who lives for evermore. And living; speaking, acting thus, we shall be witnesses to the resurrection, and secure the co-witness of the Holy Ghost.—*The Independent*.



OUR HOPE

347

THE CHILDREN OF THE GHETTO*

My midsummer sojourn in New York City gave me an opportunity to visit the college settlements on the east side, and in searching them out I found myself in the midst of the Jewish quarter, and in the presence of a spectacle which no words of description are adequate to bring before your minds. I have been tolerably familiar with New York for many years; ten years of my life have been spent in what they are now calling the Greater New York, and since it was my home, my visits to the metropolis have been frequent, and yet I never before formed an adequate conception of the conditions which now prevail in the region east of the Bowery, and between Grand street on the south and Houston street on the north. The district was tolerably familiar to me when I lived there, but the changes since that day have been vast. I had no idea of the tremendous problem which looms up before the eyes of every man who will spend half a day walking up and down those streets. And I dare say that, although a good many of those who are reading this article are frequently in New York City, very few of them are at all aware of the manner in which the people of the tenth, eleventh and thirteenth wards of New York are living. Mr. Riis has told us something about it, but words, as I have said, do not convey the truth; you must see it with your eyes.

Other districts in New York are more squalid and far more unhealthy than this—the Italian quarter and the Chinese quarter, on the west side of the Bowery, but none are so crowded; in none do you stand appalled by such herds of humanity. I have visited the densest districts of London and Liverpool and Glasgow and Edinburgh, but in none of them is there anything to compare with the Jewish quarter in New York. The most dense square mile in London sustains a population of 175,000; while there are acres in New York on which 1,000 people are living, which would give a population of 640,000 to the square mile. There are not, however, any whole miles so densely packed as this, but the district which we are now studying has one square mile in which 330,000 people are living—almost twice as many as the densest in London.

*Reprinted from "The Peculiar People."

OUR HOPE.

Mr. Riis tells us that in the Italian quarter everybody is out of doors, except when the weather drives them in, whereas, in the Jewish quarter the opposite is the fact. "Over there in the Bend," he says, "the entire population seems possessed of an uncontrollable desire to get out into the street; here all its energies appear to be bent upon keeping in and away from it. Not that the streets are deserted. The overflow from these tenements is enough to make a crowd anywhere. The children alone would do it. Not old enough to work and no room for play—that is their story."

It was evident enough, on the days when I visited the Jewish quarter, that the people were not all indoors. I could not help thinking of the experience of that Western farmer—the very prosperous farmer, of whom we do not hear much nowadays—whose crops were so large that he stacked all the grain he had room for out-doors and put the rest in the barn. There was not much more room out-doors, surely; could the houses be as full as the streets?

Two reasons, however, accounted for the large number out of doors; it was Saturday—the Jewish Sabbath—and the great garment strike, which seriously affected the industry of this region, was still on. The orthodox Jews, who religiously abstain from work on their "Shabbas," were, of course, not busy that day; and if there were any heretics to whom the law of the Sabbath was not hindering, there was not much for them to do. At any rate they were there in the streets, every man, woman, numberless children. Standing on the corners and looking before you, behind you, to the right hand and the left, the space between the tenement houses was full of human beings, so full that vehicles moved slowly and pedestrians, who were constrained to forsake the sidewalks, made progress difficult between the curbstones. Women had brought chairs from their apartments and were sitting in rows on either side of the walk, children of all ages were playing in the streets, numberless baby carriages holding infants, most of them asleep, were trundled up and down by small girls and boys; I wondered whether the prophet could have had anything like this in his mind's eye when he told of the time when the streets of the city should be full of boys and girls, playing in the streets thereof.

OUR HOPE.

349

But it was pitiful, the straits to which these children were put to find in these crowded thoroughfares anything that would serve for games. The quaintest substitutes for carts appeared; a small bit of board with a string attached was raised by imagination to the rank of a vehicle. Here are three little fellows who have found a block of wood about an inch square and they are trying to use another small stick for a bat, and by knocking it from the curbstone into the street and running for a goal, to imitate a game of "one old cat." Tops and marbles are more practicable; in some of these games evidences appear of ways that are dark and tricks that are vain.

But it is a fairly well dressed multitude; many of the little girls are in what passes for white; probably they are wearing their best on this holiday. It is a very good-natured throng; there is loud and lively talking everywhere, and the air is full of the shrill notes of the children, but I see no sign of cruelty or unkindness; the impatience and roughness which you often deplore in American children and Irish children toward the little ones for whom they are caring is not visible on these streets, at least it was not visible to me. There was no pushing nor crowding nor quarreling; gentleness and kindness prevailed. This may not be always so; I only tell what I saw; I am not generalizing. But the people at the college settlements who live among them testify that this is their characteristic, that the law of kindness does rule in the family; that a Hebrew never beats his wife or abuses his child; Irish, English and Americans have the practical monopoly of this bad business. The Mosaic law, with its tenderness for woman, has eliminated this trait from the character of the race.

Before 1880 there must have been a goodly number of Jews in New York, though I cannot tell how many. Between 1880 and 1884, at least 80,000 Russian Jews landed in New York, and in the ten years following, during which careful records have been kept, 313,035 foreign Jews came into the port, of whom 242,199 were Russians and Rumanians and 57,818 were Austrians. In 1895, the number of Jewish immigrants arriving was 27,065, so that we have here certain records of an immigration of 420,110 foreign Jews into New York since 1880. Of these, fully 75 per cent. remain in this city. Add the numbers that were here before, and the numbers that have

been born here, and it is probable that the Jewish population of New York City cannot now be less than 350,000.

Of these, there is a considerable number of the wealthier and better educated Hebrews who are mingled with the Gentiles and find their homes in all parts of the city; but the great mass of the immigrants who have come to our shores during the past fifteen years are huddled together in the district which I have described, where they constitute nearly the whole population. There is no law nor regulation requiring them to congregate; the attraction of race is all that draws them. Here they form a community in many ways distinct from that in the midst of which they live; and one who wanders up and down these streets feels that he is in a foreign country. Many of the signs are in Hebrew characters; some are in Russian; the conversation of the multitude is unintelligible; with comparatively few of the adults can you have communication.

I stepped into the vestibule of a synagogue while the service was in progress to make inquiry about the residence of Mr. Rosenau, the manager of the United Hebrew Charities, but I addressed several men before I found one who could understand me.

The vernacular of these people is indeed a strange dialect. "Yiddish" they call it; it is a mongrel tongue, made up of words of many languages, all spelled with the Hebrew alphabet and written from right to left across the page. Most of the words, of course, are Hebrew; but many German, English and Russian words have been taken up and Hebraized by spelling them with Hebrew letters. In this language newspapers are printed in New York, and there is considerable literature which wears this antique dress.* Mr. Waldo, of the Neighborhood Guild on Delancey street, gave me copies of circulars printed and circulated by the Guild in this language, the purpose of which is simply to instruct the people with respect to the sanitary regulations prescribed by the Board of Health; it gives one a curious sensation to see the ordinances of the metropolis printed in Hebrew characters.

Why have these Jews come hither in such multitudes? Is it enterprise or ambition, or is it the migratory impulse that has

* Our monthly and tracts are printed in this Jargon. But the author is mistaken, most of Yiddish is not Hebrew, but an antiquated German.

flung them thus, by hundreds of thousands, upon our shores? No, it is no such reason. Oppression and persecution of the most relentless nature have driven them from their homes to such asylum in America. The Russian Government has manifested in its treatment of the Jews an intolerance that is truly mediæval. No Jew is permitted to own a foot of land; it is only under the greatest disabilities that he can obtain the use of any; from many occupations he is excluded, to most civil offices he is ineligible; he must pay all the taxes that other citizens pay and in addition to these a large number of special taxes, levied upon him simply because he is a Jew and intended to crush him; there are many neighborhoods where the Jews constitute a large majority of the population, but in these places only from three to ten per cent. of the children in the schools may be Jewish children. Thus the mass of Jewish children are excluded from all educational privileges; even to schools founded by Jews the same law applies.

In the mediæval towns the Jews were restricted to a certain quarter within the city called, in Italian cities, the Ghetto; in some cities this was surrounded by a wall, and every Jew must be within its gates by sunset and remain there until sunrise. In other European countries these harsh restrictions have been removed, but in Russia similar laws have been enforced of late with vigor. The "pale," as it is called, has been set up and within it they must live; in only fifteen out of the fifty gubernia or administrative districts into which Russia is divided are they permitted to reside; in some of these, as in Kiev, their locality is very narrow. Some of the laws limiting their privileges are intentionally ambiguous, leaving room for all kinds of severities in administration. "Whole families," says Rabbi Gottheil, "have been expelled from villages, almost without a moment's notice, in the dead of winter, in the middle of the night." The indignities and injuries which these poor people are suffering are almost incredible. Year by year the hand of the Czar has been resting more and more heavily upon the head of the Jew. It is no wonder that out of the 2,000,000* of Jews in the empire fully 400,000 have fled, most of them to America.

*This is a wrong estimate. The Hebrew population of Russia is over 5,000,000.

OUR HOPE.

Many of them in their flight have suffered the loss of all things. Mr. Rozenau tells me that there are numerous families in those thronged tenement houses who were once living in opulence and elegance—he mentioned the case of refined and cultured women, who are now, in proud independence, supporting life by manual labor. Hundreds and thousands of families among these refugees have passed through the most terrible suffering and privation; and their hearts are full of bitterness because of the wrongs they have suffered. This invests the Ghetto in New York with a more pathetic interest than the Ghetto in London. Indeed, unless the London Ghetto has been largely recruited within two or three years, the Jews in New York must greatly outnumber those in London to-day. Seventy thousand is the largest estimate I have seen of the number of the London Jews; New York must shelter five times as many.

And it is easy to see that the problem of reaching this multitude and bringing it into vital relations with our civilization—of assimilating it with the body politic—is one of prodigious difficulty.

These are not, indeed, a totally depraved people. They possess many excellent qualities. I have already spoken of the kindness which characterizes their domestic life. It must, however, be said that desertions are common among them; many families have lost their head; the evil is one with which the Hebrew Charities find it hard to contend.

And they are, as a rule, an industrious people. The great majority of them, young and old, are at work when they can get work. "Of their diligence," says Mr. Riis, "you are made fully aware before you have travelled the length of a single block in any of these east side streets, by the whirl of thousands of sewing machines, worked at high pressure from earliest dawn till mind and muscle give out together. Every member of the family, from the youngest to the oldest, bears a hand, shut in the qualmy rooms, where meals are cooked and clothing washed and dried besides, the livelong day. It is not unusual to find a dozen persons, men, women, and children, at work in a single room."

And in another place the same writer says: "Thrift is the watchword of Jewtown, as of its people the world over. It is

at once its strength and its fatal weakness, its cardinal virtue and its foul disgrace. Become an overmastering passion with these people, who came here in droves from Eastern Europe to escape persecution, from which freedom could be bought only with gold, it has enslaved them in bondage worse than that from which they fled. Money is their god. Life itself is of little value compared with even the leanest bank account. In no other spot does life wear so intensely bold and materialistic an aspect as in Ludlow street. Over and over again, I have met with instances of these Polish or Russian Jews deliberately starving themselves to the point of physical exhaustion, while working day and night at a tremendous pressure, to save a little money."

It is this character of the Jew which gives room for the operations of the sweater, for most of the sweat-shops are managed by Jews, with Jews for their employees and victims. The sweater is simply a sub-contractor who has capital or credit enough to get a few sewing-machines, who takes contracts at starvation rates and hires his ignorant fellow-countrymen to do his work at prices which will barely keep body and soul together. "The most pitiable thing about the sweat-shops," says Mr. Zeublin, of Chicago, "is the oppression of Jew by Jew."—*Rev. Washington Gladden, D. D., in the American Hebrew.*

ABRAHAM AND HIS SEED.

By G. H. H.

We wish to call attention to two passages of Scripture whose intent and bearing are apt to be overlooked. They are Gal. iii: 16 and 28b, 29. These have to be taken together in order to reveal a unity of thought. Gal. iii: 16 is remarkable because it gives us an inspired hint of Scripture interpretation, and Gal. iii: 28b, 29 gives an inspired amplification of the same.

I. In Gal. iii: 16 we read: "Now to Abraham and his seed were the promises given. He saith not, And to seeds, as of many; but, as of one, And to thy seed, which is Christ." I suppose the general impression is that when we read in Genesis of God's covenant with Abraham and his seed, we take it as a matter of course that God always and primarily meant

Abraham's natural descendants. With this in mind Gal. iii: 16 must surely be a source of perplexity to an attentive reader. Besides, Gal. iii: 28b, 29 must harmonize with the same. It may be well, therefore, to direct careful attention to these passages. They seem clearly to teach the following three important facts:

First Fact—Paul unequivocally decides, that the expression, "And to thy seed" means Christ; so that the primary signification is that the promises were to Abraham and to his great descendant, Christ.

The principle of this interpretation has not been overlooked so much in Gen. iii: 15, where the "seed of the woman" which would "bruise the Serpent's head," has pretty generally been understood to be Christ primarily.

Second Fact—It is evident that Gal. iii: 16, is not restricted to some one particular promise which would be and was fulfilled in Christ. We read there of "promises"—more than one—and hence the many instances where God speaks to Abraham about his seed at once become very interesting.

Third Fact—By way of amplification Gal. iii: 28b, 29 teaches that Christ includes in Himself the Church. "Ye are all one in Christ-Jesus. And if ye are Christ's then are ye Abraham's seed." That is, what pertains to the Head pertains also to the body, the Church. If the Church is called Abraham's seed, it is, however, in a subordinate sense. The tendency of spiritualizing (so common among theologians) makes the fatal mistake of reversing the primary and subordinate significations.

II. Naturally, we want to know what have been the opinions of commentators on these matters.

With regard to the First Fact mentioned, they differ more or less as to the manner in which the expression "which is Christ" is to be understood. Meyer, Ellicott, etc., restrict it to Christ exclusively; Calvin, Bengel, etc., restrict it to the Church alone; Beza, Tholuck, Oshausen, Hofmann, etc., refer it to Christ and the Church. The latter appears to us to be the correct view, and will be perfectly self-consistent in all its bearings, if understood in this manner:

1. The Jewish nation as the natural seed of Abraham is typically the inheritor of the promises.
2. Christ is the actual Inheritor of the promises; for He is the Seed pre-eminently.

OUR HOPE.

399

3. To whatever extent the promises belong to Christ, to that extent and in that manner do they also belong to His Church, which is one body with Him.

With regard to the Second Fact mentioned above, commentators have, in principle at least, been somewhat more agreed. What is their answer to the question which passages Paul had in mind when he quoted from the Old Testament? Bengel, Meyer, Hofmann, Ellicott, Lightfoot, etc., agree that these must have been Gen. xiii: 15 and xvii: 8. These texts being unquestioned, we have in them solid ground to stand upon. But there are excellent reasons to enlarge the list. Other expositors also include Gen. xxii: 18. We see no good reason for its rejection. On account of their great similarity we must also add Gen. xii: 3b, 7; xv: 18, besides the supplementary affirmations in Gen. xxvi: 3, 4; xxviii: 13, 14.

III. Let us now read the many "promises," substituting for the words "thy seed" the inspired alternative "Christ."

1. Gen. xii: 3b—We begin by mentioning this text, because in this the first hint is given; its real import is undefined as yet, for God has only begun to speak and that in a foreign country. "In thee shall all the families of the earth be blessed."

2. Gen. xii: 7—Abram is now come into the land of Canaan, and, without repeating the mere hint given before, God sheds the first light thereon by saying, "Unto Christ will I give this land."

3. Gen. xiii: 15—God's comfort to Abram after his noble self-denial in favor of Lot: "For all land which thou seest to thee will I give it and to Christ forever."

4. Gen. xv: 18—God now definitely covenants with Abram, saying, "Unto Christ have I given this land from the river of Egypt unto the great river, the river Euphrateh."

5. Gen. xvii: 8—The covenant fully developed by the institution of its sign and seal, circumcision. "And I will give unto thee and unto Christ after thee the land wherein thou art a stranger, all the land of Canaan for an everlasting possession." Note the exactness of Scripture when in the preceding and following verses natural seed cannot be mistaken because of the added specification "in their generations."

6. Gen. xxii: 17b, 18—The last mention of the promises to Abraham was confirmed by an oath. "And Christ shall pos-

OUR HOPE.

see the gate of His enemies. And in Christ shall all the families of the earth be blessed." Note how in this final promise to Abraham the initial hint (Gen. xii: 3b) is explained by the substitution of the word "Christ" for "thee."

7. Gen. xxvi: 3, 4; xxviii: 13, 14—These somewhat similar passages give a repetition of the initial promise (xii: 3b) respectively to Isaac and Jacob, pointing through natural posterity to the Seed. "For unto thee and unto Christ I will give all these countries and I will perform the oath which I swore unto Abraham, thy father; and I will make thy seed to multiply as the stars of heaven and will give unto Christ all these countries; and in Christ shall all the nations of the earth be blessed."

The following conclusions are as irresistible as comforting:

1. *The Holy Land, from the river of Egypt and extending to the Euphrates, is an everlasting possession of Christ. As Abraham never possessed it, so now Christ has not yet possessed it. The "promises to Abraham" and to the Seed still await their fulfillment, and this can only be when He comes "the second time," for the purpose of administering the kingdom He will have "received." To whatever imperfect extent the land has been held by Abraham's natural seed, it cries for real possession by the real Seed.*

2. *Christ will bring with Him Abraham and all "who are Christ's," and therefore "Abraham's seed" indeed, that they may really possess the land with Him and reign with Him, thus indeed "receiving the promises."*

3. *We must be careful not to evaporate and sublimate the promises into ethereal transcendentalism. God is not ashamed to deal with matter. Not matter as such is gross and low, but whatever is sinful is gross and low. Therefore, holy matter also is glorious. To be human is also to be material, and material is necessary to our organic existence. We believe in the resurrection of the body. The man Christ Jesus, even though glorified, is to-day material. A material world will survive the great fire of purification at the End. When, now, we read of Abraham, that he "looked for a city which hath foundations, whose builder and maker is God," and of others besides who "seek a country" and that "a better country, that is, an heavenly," and that "God hath prepared for them a city," then it*

is not at all necessary to interpret this of an unearthly, spiritual state, but this is beautifully, gloriously and substantially met by the fulfillment of the promises to the Seed of Abraham, when He comes to set up His glorious kingdom on earth and paves the way for the New Jerusalem coming down from heaven.

NEW LIGHT FROM THE BURIED PAST.

The rapidity with which the past is made to reveal its buried treasures is one of the surprises of the last years of this century. We might imagine that the many scourges of war and fire, and the slow but certain waste and decay that come from the flight of the years, would by this time have put an end to all the remaining records of the thought and life of remote ages. But the very opposite is the fact. New records are brought forth from their hiding-places so frequently, and they are so important withal, that our faith is taxed to the utmost to accept either the story of the discovery or the authenticity of the records. Both are true. The evidence is overwhelming. Within the last few years there have come to light numerous manuscripts which have an important bearing on universal history, and some of these are of such value as to require a new construction of the earlier history of all the nations lying around the eastern coast of the Mediterranean, to say nothing of the region of the valley of the Tigris and the Euphrates.

In addition to the historical surprises there are the literary treasures. Every few months, and sometimes the intervals are only weeks, such as those of philosophers and poets, which now for the first time see the light of day. Within a month we have heard the odes of Bacchylides, which were written on papyrus leaves, and had lain quietly in Egyptian tombs twenty centuries, but to-day are in the possession of the British Museum, in a land which, when the author lived, was only a wild, savage and unknown island in an unknown sea. Bacchylides was the contemporary and rival of Pindar, and now he speaks for himself in his "Odes," at the end of the nineteenth century!

Just before this revelation Flinders Petrie had brought to light some fragments of the immortal Plato's "Phædo." Also,

there had come out of the buried and forgotten past, just before these "Odes" of Bacchylides were found, an oration of Hyperides, the "Mimes" of Herodes, Aristotle's "Constitution of Athens," and the "Antiope" of Euripides. Some of these treasures seem to have been bought up as waste paper by the embalmers and used as wrappings for mummies. Aristotle's long-lost treasure was regarded as a piece of rubbish, and some farm-bailiff had used the reverse side of the papyrus to keep his accounts on.

Most important of all the reprisals from the past are those that relate to the Scriptural records. Ever since Tischendorf's discoveries, forty years ago, among the waste kindlings within the cold and chill walls of St. Catharine's Convent, on the top of Mount Sinai, a large number of similar documents has been brought out from the darkness of ages. Two ladies—Mrs. Lewis and Mrs. Gibson—have recently followed nobly in the German scholar's footsteps, and down from the slopes of Mount Sinai have also brought important manuscripts, which throw new light on the precious truth.

Great as the wonder is at these remarkable finds, we need not, on second thought, be startled. The substances on which the writing was made are either of enduring kind or have been so protected as to preserve them from the action of the weather, and the greed or even knowledge of the generations which have come and gone. For example, the records from the dead cities of Nineveh and Babylon were made on tile tablets, the incisions being made when the clay was soft. Then the tiles hardened, probably by burning, and so became as hard as flint. They were then stored in chosen places. In fact, they constituted great libraries, and are now read with the greatest ease.

As to the rich Egyptian treasures, those which we find as books were records on papyrus leaves. This vegetable is of strong and enduring fibre. Then these were incased in tombs and the tombs were excavations beneath the mountains of Thebes and other cities along the Nile. Nothing could reach them. Time had no power, because they were hermetically sealed against the atmosphere or any action of the elements. Then, the political history was inscribed in hieroglyphics on the monuments and temple walls. Here the conqueror has

made many a gap, but the records, which are still legible, form a vast literature in themselves.

The imagination cannot reach any safe solution of these astounding mysteries. To our thinking, the discoveries are just at the beginning. The exploring societies are multiplying. Germany, France, Great Britain and the United States, are sending out trained men in large numbers and they are reporting new discoveries with singular rapidity. All the classic lands are depositories of treasures not yet revealed. Authors hitherto unknown are sure to find their readers for the first time since the dawn of modern civilization, while missing links in celebrated fragments, as in the books of Livy, may yet be applied.

To the Christian believer, this process of making the buried past reveal its long-kept secrets brings infinite courage and hope. More and more the Bible is rising in the certainty of a rich and full confirmation. Every new manuscript only adds to its authenticity. Not a chapter has fallen out by the testimony of clay tablet or papyrus roll. Let no timid Christian fear for the result. The pick and the spade of even the un-Christian scholar are adding to the testimony of the sure word of God.—*N. Y. Christian Advocate.*

THE FUTURE OF THE HOLY LAND.

It is easily possible that Palestine should now again become the "South" (the Negeb), and the granary for the entire southeastern region along the Méditerranean, and for Europe. In the country west of the Jordan the entire level district along the coast has the best of water supplies and is capable of sustaining an immense population. The conditions there are such that oranges, cotton, tobacco, and sugar-cane could be raised easily and in great abundance. On the higher table-lands of the West Jordan districts nothing is necessary but the preservation of the quantities of water that accumulate during the rainy season and utilizing these during the dry months. The whole region would thus be admirably adapted for vegetable gardening on a grand scale. How readily this end could be accomplished can be seen from what has already been done in

this line, chiefly by the members of the German Templar Society in Bethlehem, Nablus, Tchenin and other places. The relatively poorer success of the Jewish agricultural colonies, which have been planted there by the dozen in recent decades, chiefly through the instrumentality of the Rothschilds and other Jewish magnates, is to be attributed not to the barrenness of the soil, but to the poor work of the colonists. But everywhere in this district it is possible by irrigation to raise finer oils, oranges, wine, etc., than anywhere else along the southeastern portion of the Mediterranean; and there would be no lack of markets, especially as Egypt is so near. The entire Ghor, or Jordan valley, could be converted into a tropical valley. The dates that ripen here are regarded yet, as they were in ages past, as the best that are known, surpassing even those of Egypt. To this add oranges, cotton, sugar-cane, bananas, and especially fine vegetables raised during the season, all of which grow here under most favorable conditions. Access to market is easy. Jericho, by way of Saionica, only five days removed from Berlin and Central Europe, only a short distance from Jerusalem, and some degrees warmer than Cairo, could readily be made again what it was in the days of King Herod, a magnificent winter resort, whose attractions would be increased by the hot medicinal springs of Ain-es-Sultan and by the magnificent surroundings of the Dead Sea near by with its thermal fountains, e. g., Ain Dshidi, Hammanez-Zerka, the Callirrhoe of antiquity, and centuries ago a fashionable resort. The Jordan is rich in fish and could itself be an attraction for tourists. In fact, the entire valley could be made a health resort.

The East Jordan country, in its whole length and breadth, from Moab to Mount Hermon and the Hauran, is naturally one vast wheat field, than which none better can be found. These fruitful districts, which now, when the harvest is over, at the end of May, become for the rest of the season a sun-scorched desert which the inhabitants must for the time being leave, could readily, by building reservoirs to receive the superabundant rains of earlier months and using these for irrigation during the dry season, be made inhabitable all the year around, and could also be cultivated with abundant success during this time. Such was its condition in earlier centuries

before the Arabian Bedouins took possession, as is attested by the ruins of hundreds of villages and cities scattered throughout this territory. In fact, nature herself suggests this remedy, for during the winter months in many places natural lakes are formed which fill up with water. To the present day there are also many old cisterns, open and covered, which were used for irrigation purposes. This is particularly the case at Bosra, the converging point of a number of old Roman roads and at one time the commercial rival of Damascus. The ruins of an immense system of aqueducts can yet be traced, the chief of which, called that of Pharaoh, still has a length of forty-four kilometers. The indications are that in the flourishing period of this East Jordan district an extensive irrigation system existed and was utilized to good advantage.

The cultivation of Palestine, surrounded on two sides by desert districts, is only possible by careful attention and under the protection of a strong hand. If these are absent the hopes that it may become again a land of milk and honey will be doomed to disappointment. At that time, when Palestine was governed with a firm hand it was a veritable garden. Under favorable circumstances it could become such again, could sustain millions of inhabitants and supply other lands with its superabundance. Whether or not this is to be realized depends on its political future.—*Translated from the German for the Literary Digest.*

SOME ALARMING TENDENCIES.

Evidence is accumulating from day to day in support of the general feeling that a crisis in the affairs of this country is imminent. Some ten years ago Dr. Josiah Strong, with almost prophetic vision, pointed out the perils that threatened our country from many sources, and reinforced his positions with such an array of facts that his little book, "Our Country," aroused the thoughtful Christian public to a most intense, yet only momentary, apprehension of danger. Prof. Austin Phelps in his introduction to Dr. Strong's book sounded the tocsin in this language: "Turn whichever way we will—South, West, North, East—we are confronted by the same elements of crisis in the outlook upon the future. Every thing seems, to human

OUR HOPE.

view, to depend on present dissolving chances. Whatever can be done at all must be done with speed. The building of a great State depends upon one decade. . . . Nothing will await our convenience. Nothing is indulgent of a dilatory policy. Nothing is tolerant of somnolent enterprise." The author himself said: "Many are not aware that we are living in extraordinary times. Few suppose that these years of peaceful prosperity [what a reversal!], in which we are quietly developing a continent, are the pivot on which is turning the nation's future. And fewer still imagine that the destinies of mankind for centuries to come can be seriously affected, much less determined, by the men of this generation in the United States."

If we would realize the full prophetic character of these utterances, we have but to review the history of our country since that time. There is Homestead and its heart-rending complications, only one of a dozen similar industrial wars. Coxey and his industrial army, perhaps the most un-American demonstration ever witnessed on our soil, had their rise since. The great American Railway Union strike under the leadership of Eugene V. Debs, tying up and destroying private and public property in half the States of the Union, and resulting in much suffering and loss of life, has given due emphasis to these warnings. Several governors of States have given utterance to the most Anarchistic and incendiary speeches, and in great measure have gone unrebuked by a lethargic public. There have been proposed the most treasonable schemes of commercial treaty, in order to advance the interests of one section of the country at the expense of the other. The whole country has been literally overrun by swarming armies of restless, unpatriotic men. These are the salient features of a decade's history that is unparalleled by anything that has preceded it. The remarkable character of the prophecies in "Our Country" appears in the fact that our recent disturbances are in a great measure the realization of the particular perils pointed out.

The thought that the West must inevitably attain supremacy is becoming more certain each year. The perils to which the West is peculiarly open are coming more and more into perspective. The West has been the objective point of millions of immigrants, who have not only established themselves

so as to rule entire communities, but whose political and social vagaries have tinged the thought of the whole people. The Romanists, after their peculiar methods, are laying the foundations of their hierarchy with the most consummate skill and adroit generalship. The Mormons, notwithstanding the heavy blows dealt them in recent Federal enactments, are the most systematic colonizers in the world. Their methods are peculiarly adapted to the arid regions. Their teachings are the most abominably subversive of the foundations of our liberty of any flourishing in our soil. Intemperance and gambling are entrenched in every town and hamlet. Temperance reform is a sickly plant languishing in the shadows of the saloon's money and political emoluments. The total abstainer is a fanatic, the Prohibitionist is crazy! Here are the Shalmites, the Single-taxers, the Adventists, "come-outers" of every type, blatant infidelity, cowboy evangelists, Messiahs, and fakes to order. Here are individuals who utter the wildest anarchistic speeches and the vilest blasphemies in the name of religion, only to meet with applause and preferment. And against all these forces are pitted the few struggling mission churches, the colleges, common schools and a small army of teachers and preachers—and God!

Ponder this. It is estimated that in the neighborhood of 100,000 people flocked to Denver and Albuquerque to see the pseudo Messiah—Schlatter! There is no need of comment upon the intellectual, social and religious character of so credulous a populace. They are prepared for the wildest vagaries. Can it be that we are two centuries from Salem witchcraft? Nor was the Schlatter following chiefly confined to the ignorant Mexican population, but the cultured yet godless leaders of society were his stoutest defenders. It sometimes seems as though a "perverse spirit" had been poured out upon the people of this nation, furiously driving them to cut loose from their every conservative mooring.

There is no way by which we can show to what extent the gambling spirit pervades the West. A glance into any saloon almost any hour, day or night, will show the gaming tables crowded with a group that sickens the heart. The people of two certain little neighboring towns built jointly a race-track, and almost every Sunday, when the weather is favorable, thou-

OUR HOPE.

sands of dollars are lost and won at these races. In one instance, a teamster lost his team of horses. In another a blacksmith mortgaged his little home for money with which to back his favorite. And in the proportion to which this gaming spirit prevails, so are all capital-producing enterprises paralyzed. The principle of getting something for nothing puts all labor out of caste and feeds that spirit of paternalism which, with its train of evil consequences, is now the bane of our political life.

The remedy lies in the return of the people to that "righteousness"—personal, social and political—which "exalteth a nation." This can never be effected by legislation, however wise. It will only be sought and thirsted after when, through the mighty agency of the Holy Spirit, blind eyes are opened and dead consciences are quickened into new life. Slighted, spurned and minimized as the religious forces of the great West are, by the blind giants of reform now stalking boastingly through the land, the day is not distant when, inextricably snared and confused, these same will call upon our King to lead the nation to a place of light and rest.—*Rev. C. L. Boward in Christian Advocate.*

Oh, my Saviour, hasten the time of Thy return! Delay not, lest the earth should grow like hell, and Thy church by division be all crumbled to dust; delay not, lest Thy enemies get advantage of Thy flock, and lest pride, hypocrisy, sensuality and unbelief prevail against Thy little remnant, and share among them Thy whole inheritance, and, when Thou comest, Thou find not faith on the earth; delay not, lest the grave should boast of victory, and, having learned rebellion of its guest, should refuse to deliver Thee up Thy due! Oh, hasten that great resurrection day, when Thy command shall go forth and none shall disobey. Return, O Lord, how long? Thy desolate bride saith, "Come," for Thy Spirit within her saith, "Come," and teacheth her thus to pray with groanings which cannot be uttered; yea, the whole creation saith, "Come," waiting to be delivered from the bondage of corruption into the glorious liberty of the children of God. Thou Thyself hast said, "Surely, I come quickly." Amen. Even so, come, Lord Jesus.—*Sel.*

OUR HOPE.

365

PLEASE NOTICE!

From June 1st the P. O. address of the Hope of Israel Movement is 128 Second Street, New York City. All letters, papers and other communications, to reach us promptly, must be sent to our new address.

Remember: 128 SECOND STREET.

Our friends will understand that moving means delay in answering letters, in filling orders, in acknowledging remittances, etc. They will please and bear with us.

This removal also has occasioned the much delayed appearance of the present number of "Our Hope."

 A VERY IMPORTANT ANNOUNCEMENT.

All connection of the Hope of Israel movement with the City Mission and Church Extension Society of the Methodist Episcopal Church has ceased. Our work is entirely independent of any and all existing church or other organizations. The connection of Mr. Gaebelin with the Christian and Missionary Alliance is entirely personal and does not mean that the Hope of Israel work has become a part or department of the Christian and Missionary Alliance. We expect to continue our public preaching services at No. 91 Rivington Street. But the house at No. 209 Madison Street, where we have had our publication offices, has been sold, and we have been obliged to seek other quarters. THESE WE HAVE FOUND AT NO. 128 SECOND STREET, as stated above. The Lord has very graciously met our increased expenditures ever since we have become entirely independent of any and all regular appropriations from the church Missionary Board. He is also blessedly meeting the increased expenditures involved in our removal and the rental of new quarters in the place of those we have thus far occupied rent free. We are very grateful to our church authorities for all the kind assistance and encouragement we have received from them while we were officially connected with them. We appreciate the liberal spirit in which they have helped to maintain a work which for a number of years, in fact, almost from its inception, was not in any sense a denominational work.

OUR HOPE.

Personally both Mr. Gaehlein and Mr. Stroeter retain their connection and membership in their respective Annual Conferences of the Methodist Episcopal Church. Thus our responsibility for the Christian character of our work and for our personal bearing remains as it was before. The question of inviting a committee of Christian gentlemen, either advisory or otherwise, is under serious consideration. Will all our friends and lovers of Israel unite with us in very earnest prayer to God that we may be led according to His own mind and pleasure. We desire to do what is well pleasing to Him, and shall be very grateful for words of Christian counsel and suggestion in the matter. We confess, in the face of recent observations in connection with Jewish work in this city, that this whole matter of Committee organization has assumed a very puzzling look to us. It would seem that some of the commonly observed methods of mission work have been tried and found—wanting. We shall consider it a great favor if our friends will make very free to write to us on these matters. But, above all else, let much prayer be made to Him who must guide us according to the counsel of His will.

 NIAGARA BIBLE CONFERENCE.

This well-known gathering of devout students of and believers in the Word of our God will again take place this year, the Lord tarrying, at the beautiful grounds of the Queen's Royal Hotel at Niagara-on-the-Lake, Ontario, from July 7 to 14th. The following teachers have been engaged: J. W. Erdman, E. N. Goodwin, W. G. Moorehead, Geo. C. Needham, H. M. Parsons, J. M. Stifler and E. F. Stroeter. Earnest prayer for a very rich and powerful manifestation of God's Spirit during this meeting is asked. For information regarding accommodation, railroad fares, etc., apply to Rev. J. W. Erdman, Secretary, 5511 Morris Street, Germantown, Philadelphia, Pa.

 REPORT OF THE WORK.

The preaching services are now much better attended than they were several weeks ago. On Easter Sunday evening we

OUR HOPE.

367

held a communion service. A goodly number of our Hebrew believing brethren attended and broke bread with us. The Lord was very near to us, both in the word and in the sacrament.

Brother Rosenzweig writes us frequently from Warsaw, Poland, and gives us reports which cheer our hearts and show clearly that our labor in Him for Israel at this time is not in vain. He has spent some time in the vicinity of Warsaw and other parts of Poland, distributing many copies of the word and tracts. We feel more and more that the great Jewish mission field is in Eastern Europe, and we are now considering the question whether we should not remove part of our work to some central place on the European continent. Surely these Jewish masses in Eastern Europe (about seven millions) must be evangelized. A great work is to be done there. Will our friends please pray with us that we may be guided aright and that doors may be opened?

It is wonderful how eagerly the Jews accept to-day all reading matter on religious lines. One of our helpers took a few days ago several hundred copies of our Jargon Herz or ISRAEL for free distribution in a Jewish street. In a few minutes he came back. The papers were all given out and he told us how people clamored for the papers and how they crowded around him. Then we have sent during the last two months tracts, papers and Testaments to over two hundred friends living in different parts of our country, from the Pacific coast to Maine and from North Dakota to Texas. Many of these lovers of Israel write us that they never knew how welcome these papers were to the Jews and how gladly they received them, telling us if we publish any new tracts that we should send them a number of them. And this blessed work is going on. New people are writing us every week to send them the tracts we have. Surely this is a grand open door in these last times.

The "Tiqweth Israel" hope of Israel, our Jewish monthly, commences its fifth year with the month of June. We praise God for the blessing He has been pleased to lay upon our weak effort. The paper seems to be known now among the orthodox Jews almost everywhere. In preparing the new mail list

OUR HOPE.

for the fifth volume we find that we have 325 addresses, mostly all Hebrews, who have requested us for the paper, and many wish from five to fifty copies a month for circulation among their friends. Then there are our co-laborers here and in Europe, who wish if we could do it several hundred copies a month, while in the streets of down-town New York, with its population of about 200,000 Jews, we could easily distribute 10,000 copies a month. We trust the Lord will send us money enough to get out large editions every issue.

We have published during the last weeks three new tracts in Jargon. One on Isaiah liii., on the Holy Spirit, and the third one is an address by Joseph Rabinowitch, given in his hall in Kishineff. All these tracts will be mailed to any one who wishes to circulate them among the Jews and who sends stamps to pay the postage:

From Roumania, which Mr. Gaebelin visited two years ago, a most encouraging letter has come from an earnest Hebrew, whom we met and who distributed ever since we canvassed with him twenty-five copies of the "Tiqweth" every month. He tells us of an ever deepening interest in the blessed truths we preach among his brethren.

In Tunis, Rev. C. F. W. Flad (London Society) is doing a good work among the Hebrews. The schools for Jewish boys and girls under his superintendence are prosperous. There are about three hundred children and young people, from six to fourteen, under the tuition of a carefully selected staff of teachers. Numbers of children are refused admission for want of accommodation.—*Morning Star*.

 JEWISH NOTES.

The following is a correct translation from a Russian paper called *Petersburgskja Wiedomostj*, giving a graphic account of the recent persecution of poor Israel in the city of Spola in Russia.

"On Feb. 28 a large crowd of hundreds of men attacked the Jewish houses, stores and factories and demolished nearly everything belonging to Jews in about four days. About four hundred Jewish families live in Spola, and most of them are

merchants in good circumstances. Costly silks, furs and dry goods were thrown into the street and kerosene poured over them. Others of the mob demolished the interior of the houses; furniture, looking-glasses and crockery were broken into a thousand pieces. The synagogue was entered also and the books were torn and burned. Safes were broken open and large sums of money, amounting to thousands of rubles, were stolen, and papers of value, contracts, etc., were destroyed. When the mob became tired a reinforcement arrived, who started in to finish what the first had left undone. On the 4th of March nothing was left to demolish. Many of the women and children were shamefully abused. A poor Jewess was delivered of a still-born child before a mob of hundreds of mocking and threatening young men. When the hundreds of Jews—men, women and children—made for the railroad station, showers of stones fell on the poor victims and many were maimed and wounded. After these days of suffering a detachment of Cossacks came from Kiew and administered a flogging to some of the leaders of the mob."

So far the account of the Russian paper. We hear from other accounts that the outbreak has been much worse than the above description. Oh, how poor Israel is suffering in the land of Gog and Magog! Our heart goes out to these brethren of Jesus according to the flesh, and we hope the time is soon coming when we will be enabled to reach many of these down-trodden Jews. Our dear brother Rosenzweig is reaching a number of them. We have another dear Jewish brother who distributes our papers and tracts and Testaments near the scene of this recent outbreak. But what are these two witnesses among so many millions? May the time be soon when we will be able to send to Eastern Europe messengers from our land to comfort His people, and tell them of Jesus, the coming One.

The number of Jews living in the northern part of Africa must be very large. A few workers are there and find much encouragement. The following is from a report of Mr. Flad, a worker of the London society. He speaks of a visit to a synagogue at Constantine in Algiers as follows:

"Part of the following morning, being Saturday, I spent in

OUR HOPE.

one of the smaller synagogues, and was pleased to see that the many who were present believed very reverently. There was a rabbi of over ninety years, whom all kissed very gracefully before leaving, the boys and young men still under his instruction kissed his hands, the grown-up men did so very gently on the front side of both his shoulders. Most men did the same to each other, and then left their place of prayer without speaking a word. For a moment I imagined myself in the midst of one of those congregations of the primitive church, when they saluted each other with 'the holy kiss' (Rom. xvi. 16)."

U. S. Consul Wallace at Jerusalem reports to the State Department that, according to the consular records of his office, it appears that there are 530 citizens of the United States residing in Palestine. Of this number 438 are Jews, who are only nominally Americans, having lived in the United States just long enough to obtain citizen papers and passports. The majority of these emigrated from Russia to the United States and thence to Palestine.

Of the other ninety-two American citizens, nearly all went there because of peculiar religious views, and among them may be found all possible shades of Christian beliefs. The one idea, which seems to possess all to a greater or less extent, is that of the second advent of our Lord. This is by all considered to be an event soon to take place in Jerusalem. Some of them, during the period of waiting, are suffering for the necessities of life, but are content to endure privation in the hope of being present and witnessing the Lord's coming.

The Spoffordite colony, or "Overcomers," as they call themselves, have recently been increased by an addition of 117 Swedish Americans, mostly from Chicago. Just how many of these are citizens of the United States the consulate is not informed, because of their refusal to register. The leader, Mrs. Spofford, lays claim to prophetic powers, and, claiming to be under the direct protection of the Almighty, is averse to having any human power interfere. As they are a peaceable and law-abiding community, or have been for some years, the consulate has not been called upon in this regard.

THE PRINCIPLES OF THE HOPE OF ISRAEL MOVEMENT.

The Hope of Israel Movement aims to bring the fullness of the gospel of Jesus Christ to His brethren according to the flesh. We hold that Scripture—not Talmudic or Rabbinical, still less Reformed—Judaism is as much a divine revelation as Christianity. The canon of the New Testament has no higher divine authority than has that of the Old. Neither is complete without the other. Salvation is from the Jews, John iv: 22. And the gospel is "to the Jew first," Rom. i: 18. The Jew is not a Gentile. The term "proselyte," therefore, can never apply to the Jew. The promises of God are Israel's, Rom. ix: 4, 5. Gentile believers are the real "proselytes," once far off, now made nigh, Eph. ii: 12, 13. The root of God's good olive tree, Israel, bears us; not we the root, Rom. xi: 17, 18. To "proselyte" the Jew, then, is to ignore and to reverse the divine order.

The Jew has no need whatever of the organizations or institutions of historical (i. e., Gentile and denominational) Christianity. All he needs is personal, saving faith in his own Jewish Messiah, the Christ of God, nothing more. And all that was divinely given him through Moses he has full liberty to retain and uphold as far as possible when he becomes a believer in Jesus Christ. This to us clearly follows from these Scriptural considerations:

1. Abraham—the divine pattern of the true Jew, as well as of the believing Gentile, Rom. iv: 11, 12—received circumcision as an everlasting covenant after he had believed God unto justification, Gen. xvii: 9-14. God Himself added circumcision to Abraham's faith. And thus Paul writes: "Is any man called being circumcised? Let him not become uncircumcised," 1 Cor. vii: 18. This was the ruling of the apostle to the Gentiles in all the churches. (Compare Ezek. xliv: 7, 9).

2. The natural seed of Jacob shall not cease to be a nation before the Lord forever, Jer. xxxix: 18; xxxxi: 35, 37; xlii: 28; Rom. xi: 1, 29. This is God's eternal purpose and the secret of Israel's preservation. Even so at this present time—through the gospel—a remnant of the nation is being saved, according to the election of grace, Rom. xi: 5. These saved Jews, to be a true remnant, should not surrender any of the divinely ap-

OUR HOPE.

pointed marks of the nation Israel. They should not be taught to un-Jew themselves.

3. The Lord Jesus Christ was a minister of the circumcision for the truth of God. (Israel's national election). Rom. xv: 8. He came not to destroy, but to fulfill, the law. Jewish disciples of Christ, by the word of the Lord Himself, should not be taught to break or disregard one of these commandments, Matt. v: 17, 19. They should walk and live even as He lived among His own people, i. e., as true, conforming Jews (barring, of course, mere traditions of the elders and the commandments of men), 1. John ii: 6.

4. On and from the day of Pentecost myriads of Jewish believers were by the Holy Spirit baptized into fellowship with the glorified Christ. He did not cause or direct either the apostles or other Jewish believers to "forsake Moses." Apostolic teaching and practice throughout the New Testament only show Jewish Christians "walking orderly and keeping the law." Acts ii: 46, 47; iii: 1; vi: 7; x: 9; (chap. xv: 28, 29, by implication, clearly makes observance of all the laws and ordinances of Moses for Jewish believers a matter pleasing to the Holy Ghost); xvi: 3; xviii: 18; xx: 16; xxi: 17-26; xxiii: 1; xxv: 8.

5. Jesus Christ, the Son of God, is also Son of Abraham and Son of David. He is at once Head over all things to the church (built up of Jews and Gentiles), and the rightful and coming heir of David's throne, which He will restore and occupy at His return from heaven, Luke i: 32, 33; Acts xv: 16; iii: 21. Jesus has not surrendered or forfeited His distinctive claim to the throne of His (Jewish) ancestor, David, by ascending on high and becoming the glorified Head of His body, the church. No more should Jewish believers in Christ, being living members of His body, be made or taught to surrender anything which is divinely ordered and appointed for Israel as God's and Christ's age-lasting and peculiar people.



PRINTED BY HAYY & CO.
312-316 W. 41st St. New York

Publications

OF THE

Hope of Israel Mission.

FOR SALE AT
128 Second St., New York.

1. IN ENGLISH:

Our Hope. A monthly devoted to the study of Prophecy and Messianic Judaism. \$1.00 a year; \$1.25 to foreign countries.

God's Purposes in this Age. A tract for the times. Price, 15 cts.; \$1.25 a dozen.

2. IN GERMAN.

Unsere Hoffnung. A monthly devoted to Prophecy and the Hope of Israel. Price, \$1.00 a year.

Die Vermissten. From the English ("The Missing Ones"). Price, 5 cts. \$4.00 a hundred.

Die Hoffnung Israels. By A. C. Gaebelin. Price, 3 cts. \$4.00 a hundred.

Kommt der Herr, wenn wir sterben? By H. F. Stroeter. Price, 3 cts. \$4.00 a hundred.

3. IN YIDDISH.

Tiqvath Israel. A twelve-page monthly. Price, 35 cts. per year.

Ben Elohim (The Son of God). Price, 2 cts.; \$1.50 a hundred.

Toledoth Yeshua Hameshiach (Genealogy of Jesus). Price, 2 cts. \$1.50 a hundred.

Jerusalem. Illustrated. Price, 5 cts.; \$4.00 a hundred.

OUR HOPE.

A CHRISTIAN MONTHLY DEVOTED TO THE STUDY OF PROPHECY AND ORIGIN OF THE HOPE OF ISRAEL MOVEMENT.

1 Tim. II 1. "The Lord Jesus Christ, which is our hope."
שֵׁשׁ הַמֵּסִיחַ הַקָּדוֹשׁ

ERNST F. STROETER, Editor,
ARNO C. GAEBELEIN, Associate Editor, } 128 Second St., N. Y.

Entered at the New York Post Office, June, 1896, as Second-class Matter.

Published in Connection with and by the Hope of Israel Mission to the Jews.

A. C. GAEBELEIN, SUPERINTENDENT.
E. F. STROETER, SECRETARY.

CONTENTS.

Editors' Announcement	373
Editorial Notes.....	373
Gentile Missions to Jews. By the Editor.....	375
"Zionism".....	380
Daniel's Great Prophecy. By Rev. Nathaniel West, D.D. (chap- ter VII.).....	384
Herod the King, or Shadows of Anti-Christlike Days. By Pastor W. Davis, Elyria, Col.	397
On the Study of Prophecy	401
What is Anti-Semitism?	403
Notes of the Jews	404
The Niagara Bible Conference.....	405
Notes of the Work	405
The Principles of the Hope of Israel Movement	407

OUR HOPE

CHRISTIAN MONTHLY DEVOTED TO THE STUDY OF
PROPHECY AND COMING OF THE HOPE
OF ISRAEL'S RESTOREMENT.

Annual Subscription,
To Foreign Countries,

LITERAL COMMISSION TO AGENTS

All communications, business or editorial, to be addressed to

125 ...

THE HOPE OF ISRAEL

A. C. GARRETT, ...
P. STREET, ...

MEETINGS

Preaching to the Jews, every ...
P. M. in the Allen Memorial ...
... Orchard.

Announcements of week-day ...

Contributions should be sent ...
...
...
...

OUR HOPE.

Vol. III.

JUNE, 1897.

No. 12.

PUBLISHERS' ANNOUNCEMENT.

The present number is the last of the current Volume III. of OUR HOPE. We praise God who has enabled us to continue this testimony thus far. We have assurances that our labor has not been in vain, in the Lord. Many are the letters of thanks and appreciation which come to us. There is one kind of messages from our readers which is especially prized by us, of which we give a specimen:—"It has occurred to me," writes a friend, "that now, near the commencement of a new volume, will be a good time to make another effort to obtain subscribers for the magazine. . . . So, if you think best to send me a few extra copies, I will do what I can."

We would say to all our dear friends, "Go thou and do likewise."

As a special inducement to new subscribers we make this offer, that we will send to all such, FREE, the numbers of this present volume containing the first three articles of Dr. Nathaniel West's excellent exposition of "Daniel's Great Prophecy."

Let all our friends make an earnest effort to secure new friends to our publication.

THE PUBLISHERS.

EDITORIAL NOTES.

THE 1st of May found the editor in St. Paul, Minn. Here and in the great sister city of the Northwest, Minneapolis, a number of very blessed meetings were held in both languages, English and German. In Minneapolis especially a very deep interest was manifest in the truths of the word of prophecy. We have learned, since our return, that the brethren in the Northwest propose to hold this fall, the last week in August, another

Bible Conference, or rather two in one, one-half of the week in St. Paul, the other half in Minneapolis. The kind invitation to assist in the work of the conference is gladly accepted. And may rich blessing attend the Word and its study.

At Chicago a few hours of pleasant fellowship were greatly enjoyed with dear Bro. Thos. Chalmers, a Gentile like ourselves, who is called of the Lord to go after the lost sheep of the house of Israel, and who also believes in the scripturalness of the non-proselyting principles adopted by the Hope of Israel Movement. May his labors of love among the many Jews of that big western city be greatly blessed and owned of the God of Israel.

Another delightful day of service in the Lord for His people at Covington and Newport, Ky., and the time has come for turning the face homeward again. New York is safely reached after an absence of over nine weeks, and soon we are in the midst of the amenities of moving into our new quarters. The change has been accomplished without a mishap, and we praise the Lord for the pleasant and acceptable quarters which He has kindly provided. The reflection is a little melancholy that the walls in 209 Madison Street, where many a joyful confession that Jesus is the Christ of God, has been heard in days past, and where many earnest and devout prayers have been offered for Israel's salvation, should now resound only of the mumblings of the spirit- and lifeless services of an orthodox Jewish synagogue. For such is the use to which the house is now put. May the time speedily come when every synagogue in Israel will be only for the praise of the Lord's Anointed.

THE Græco-Turkish war has come and — gone? That is the question. For the present it appears that the Queen of England's diamond jubilee is absorbing the interest of European and American newspaper correspondents. But ominous rumblings are heard of a threatened revival of Pan-Islamism, i. e., of a general rising up of all Mohammedans in arms against the hated Christian "dogs." The so-called "Christian" powers of Europe have succeeded in encouraging the red-handed murderer on the throne of Turkey to such an extent, that this despot seems now in a fair way of turning upon these very

OUR HOPE.

375

powers and daring them to oust him from his position in Thessaly. They were powerless to make little Greece withdraw her troops from Crete, why should they succeed any better in compelling the victorious Sultan to withdraw from Thessaly, which he claims by the right of armed conquest? It would be only justice if these contemptible "powers" would get a good dose of their own medicine. Surely, they are inviting the stern judgments of the Almighty. And they will not delay. The "Sword" will smite the Image of Gentile misrule, and the fiery indignation of the Lord will burn against those who have served themselves of His people to oppress and to crush them.

A COPY has been sent to us of Mr. Dimpleby's pamphlet, *The New Era at Hand*, in which the author endeavors to prove, with apparent plausibility and with a display of positiveness that is, to say the least, phenomenal, that the end of the Times of the Gentiles, i. e., of this present dispensation, will and must infallibly come in the spring of 1898. There can be, according to the author, absolutely no mistake or error about it. He would sooner expect the sun and moon to change their courses, than admit that the promised winding up of this age will not take place according to his calendar for it. We confess to a sense of genuine grief in the reading of such productions. How many of God's dear children will be misled by the speciousness and assertiveness of such writings. They are led to think that, after all, the plain statements of the New Testament, concerning the "day and the hour," may be subject to revision or correction in these latter days. The position of Christ's own in this present world may, after all, be essentially different from His own, who confessed that even He, the Son, did not know that hour, while in His humiliation. It is unquestionably true, that the word of prophecy does contain data, which it will be possible, some day, to read with unflinching accuracy and clearness of perception, that it shall plainly appear how literally exact all God's reckonings have been, and that every prophetic event is coming due exactly on time, to the very minute. But it remains that even now our knowledge is "but a part." Moreover, is there not a deep lesson to learn from Him, whom the heavens could not contain, and who yet so humbled Himself, that He would not have ventured, for

OUR HOPE.

instance, to enter the Holy of Holies in His own Father's house, the temple at Jerusalem. No human being, not Aaron himself, had a greater or better *moral* right to approach to the very throne of Jehovah in Israel, than He, the Great High Priest had. Yet, Jesus would have never ventured to enter that place. "All things are ours," it is blessedly true. But why not practice a little holy reservation in some matters, which the Father hath put in His power?

We are always glad to have our friends visit us at our office, or at the meetings. Our present quarters are very accessible.

We are within a block and a half of the First Street station of the Second Ave. Elevated Railroad. Besides, there are two horse car lines on Avenue A, i. e., within half a block, one of which runs to Brooklyn Bridge, the other to Grand Street Ferry. Come and see us.

GENTILE MISSIONS TO THE JEWS.

BY THE EDITOR.

Occasionally we receive letters from dear Christian friends in behalf of our work among the Jews, which give evidence that the writers are under the impression that the leaders of the "Hope of Israel" work are themselves descendants of Jacob. We are, e. g. told to apply an enclosed amount of money for work "among our own countrymen," or, "among your brethren according to the flesh." Of course, we are not offended at this, but make the remark quite frequently that we cannot claim such distinction, being "only" Gentiles by birth. To the minds of large numbers of Christian people it seems almost a matter of course, that all Jewish missionaries are themselves Jews who have learned to know and to love their Messiah and Lord Jesus Christ. Not only so, but the impression has gone abroad, and is sometimes strengthened by missionaries of Jewish descent themselves, that only Jews can ever hope to do effective work for Christ among the children of Israel. Many letters which have come to us contain remarks from earnest and devout Gentile Christians, to the effect, that while they feel a very deep interest in the spiritual welfare of God's chosen

OUR HOPE.

377

people, they think it almost useless for them to try and do anything but pray for Israel.

This leads us to make a few remarks to the question of Gentiles being missionaries to Israel.

1. In the first place, we would point our readers to Paul's statement in Rom. xi: 30, 31, For as ye (Gentiles) in times past have not believed God, yet have now obtained mercy through their (the Jews') unbelief: even so have these also now not believed, that through your mercy they also may obtain mercy. These words indicate clearly that nothing is farther from the mind of the apostle than the thought that we Gentile believers had no mission of mercy to unbelieving Israel. His words rather emphasize the fact that there is a very special reason why Gentile believers should concern themselves in the salvation of Israel. And we surely do not go amiss, if we interpret these words to mean also, that a peculiar blessing will attach on God's part, to the mercy of Gentiles shown to Israel. It is only the New Testament way of expressing what is contained in the blessing of Abraham, to wit, I will bless them that bless thee! The present writer and his colleague in the Hope of Israel work are both ready at all times to bear their happy testimony to the fact that the God of Abraham has, as always, so here, been as good as His word. They acknowledge with humble gratitude that blessings rich and full, blessings spiritual and blessings temporal, have come upon them in a most signal manner, since they were led, in the kind providence of God, to devote their lives to the work of Israel's salvation. And is not this likewise the meaning of that other passage in Rom. xi: 11, . . . through their (the Jews') fall salvation is come to the Gentiles, for to provoke them (the Jews) to emulation (R. V.). This makes it plain that God in His wonderful dispensational dealings with both Jew and Gentile during this age, has never lost sight of Israel's salvation, even while they have been, as a nation, set aside by Him for a season. While salvation, full and free, has indeed come to the Gentiles by Israel's national fall, yet God intended that His very manifestation of unheard-of grace toward the Gentiles should result in stirring the Jewish heart to emulation. This implies, of course, that the Gentile heart, filled by the love of Christ, should go out toward the Jew not less than God's own heart

does. It is too sadly true that Gentile Christendom at large has manifested a very much different spirit toward the sons of Jacob during this age. However this may be, the Gentile who believes God's word and acknowledges the dispensational purposes of God, has not only a perfect right, but a solemn obligation and a most glorious privilege, to feel as God feels about the Jew, and to think as God thinks about Israel's redemption. And this implies, to be sure, the right to depend on the peculiar blessing of God in any and all sincere and intelligent efforts to bring the gospel of the Son of God to His own brethren according to the flesh. There can be no question, then, of the scripturalness of Gentiles attempting gospel work among God's chosen people. On this point we are absolutely assured!

2. We would point, in the next place, to a few facts in connection with Jewish missions on both sides of the water, which fully bear out the position taken above. The facts are these, that some of the most successful and well-known missionary enterprises among the Jews are actually carried on and controlled by Gentile Christians. The great London Missionary Society for the propagation of the gospel among the Jews owes its rise and success under God chiefly to Gentile Christians. The Mildmay Mission to the Jews, a work which God has especially honored by giving to its leaders, the Wilkinson's, father and son, most wonderful opportunities and facilities for the distribution of the New Testament in Hebrew and Yiddish among the Jews of Europe and America, is carried on and controlled by Gentiles. The same is true of a number of smaller, but very effective organizations for evangelizing the Jews on the continent of Europe, especially in Germany. We do not mention these facts in order to belittle any mission work done by Jewish converts. That is not our object. These lines are penned for the encouragement of Gentile believers, who have Israel upon their heart and yet feel as though their being Gentiles were a bar to successful and blessed gospel work among Israelites. We rejoice in all honest and pure work among God's ancient covenant people, done by whomsoever. But we have it upon our hearts, and the conviction is growing upon us with our own experience and observation, that there is at this present time special need of, and special opportunity for, intelligent and effective gospel work done by Gentile believers.

OUR HOPE.

379

3. This is fully born out by the remarkable increase in the number of letters and inquiries received by us within the last few months, from all over our broad land. Their number, for only the four months of February, March, April and May, runs above two hundred. They were sent from 123 different cities and towns in the United States. They are from Christian people, almost all Gentiles, but all animated by one great desire, namely to bring the gospel to the sons of Jacob. They all write in about the same strain, that they have had it laid upon their hearts to do something for the long-despised and neglected Jew. Their requests are for suitable literature to distribute among the Jews. Some want English papers and tracts, most want Yiddish and Hebrew. We have been deeply impressed by the magnitude of this movement. It is not the result of any combination or calculation. We do not doubt, it is ~~the~~ Lord's doing. It is wonderful before our eyes. And when we consider that it runs parallel with, and comes just at a time of, greatest depression in the organized work of Jewish missions which our country has ever witnessed, we cannot help seeing and realizing that it is God's own way again of accomplishing His gracious purposes with Israel, independent of man's own preferred style of "organized" effort. The Lord Himself is manifestly calling hosts of His own Gentile children into this blessed work, and bids them by His Spirit to go and scatter the seed of the Word broadcast by the side of many waters. This is exactly our ideal of the way in which Jewish mission work should be carried on at this present time. We are very happy to receive in this what we consider strong divine approbation of the course pursued by us in our work. It greatly strengthens our purpose to not only continue along the lines hitherto pursued, but to extend the seed sowing operations in a still wider and larger sphere, and to look away from all attempts at "organization."

Let our Gentile Christian friends take courage. Keep on in the good work. We shall be most happy to supply you with suitable literature at the full extent of our ability. We aim to increase its variety and to improve its character. Let us sow in faith, and if need be, with tears, for we shall reap with great joy in the day of the Lord Jesus.

OUR HOPE.

"ZIONISM."

VOICES PRO AND CON, FROM THE JEWISH PRESS.

That Zionism is coming in for its share of attention and discussion, there can no longer be any doubt. The revival of Jewish national feeling and consciousness is no longer a dream, it is a fact. The very opposition rising against the attempt to bring it to realization in the shape of a restored Jewish State in Palestine, is proof positive of its strength. We give to our readers clippings from Jewish papers on both sides of the question. The Yiddish papers of New York and other Jewish centers are as fully and earnestly occupied with a discussion of the merits and prospects of Zionism, as are our American daily papers with the tariff, or the Cuban question.

A correspondent of *The Jewish World* writes:—

"I am desired to announce that preparations are being made for the holding of a representative Zionist Congress at Munich on August 25th next.

"The preliminaries have been settled by well-known continental Zionists, prominent among whom is Dr. Th. Herzl, who, as many others, has been struck with the necessity for combining the several Zionist movements, and for giving shape and direction to their ideas.

"The details so far settled are that the representatives of all the countries in which Jews reside shall meet at Munich on the above-mentioned date, and during a session lasting three days, shall discuss the all-important questions that so deeply affect Jewish interests, the Zionist ideals to which the masses of Israel so zealously and so persistently cling.

"Everything will be done to render this Congress, the first to be held by Jews, as imposing as its discussions will be of importance to Israel. In order to give the conference a thoroughly representative character, delegates will be invited from all Zionist movements, political or philanthropic, social or general, in their aims."

Another correspondent writes on the above subject to *The Jewish World*:—

"It is time now for us Jews to put all petty differences and quarrels on one side and think about the future of Judaism. It is now time that Israel should awaken from his slumber, which

has been a very long one, and see that his old beloved home is going to be let, and perhaps will be let to some unfriendly tenant, for a long lease, while we, the real owners of that home, are in lodgings, and some of our brethren even in common lodging-houses. It is time now that we should redeem our old mansions, and that we should respectfully thank our old friends for the mercies they have rendered us. I cannot understand how people of the Jewish faith can, under present circumstances, settle down contentedly where they are. All their quarrels should be over now as to who is going to be president in the synagogue, while at the same time reading in the papers of another Jewish persecution in Russia, of Jews left homeless in Morocco, of so many Jews insulted in Austria, and at the same time all the governments considering the Jewish question. It is now time for the leaders of our community to show what they can do for our poorer brethren in all parts of the world.

Palestina, the official organ of "Zionism," says: "Zionism has taken root among the Jews of Germany and France, not to speak of Russia. There is hardly a body of Jews on the continent that does not number some Zionists in its midst. The sole reason is the stern persuasiveness of hard facts. The glorious results of the first attempts made in the direction of the Jewish colonization of Palestine are too glaring to be ignored."

A later issue of *The Jewish World* reports on the widespread interest in what it calls "The Pan-Zionist Congress.—It is remarkable and noteworthy, that throughout Austria, the Zionist movement is backed by the flower of Jewish cultured youth, and the opponents of the movement admit that the idea has excited similar sympathy in Germany. The Galician Jews early hastened to the support of the congress, and the recent account of the meeting in Sofia has clearly demonstrated the attitude of the Bulgarian Jews, who were indeed amongst the first to recognize the nobility of Dr. Herzl's ideas. At the recent meeting of the Roumanian Central and District Committee of Zionists, which practically means a body representing the majority of the Roumanian Jews, has signified interest in the projected congress first by telegraphing to Dr. Herzl greetings, and then it was decided to send a repre-

sentatives to the congress able men who will have a mandate offering the fullest possible support towards realizing those objects which the congress has in view.

"Private advices from Constantinople inform us that the greatest possible interest is there taken in the Zionist movement, and especially great hopes are entertained that Dr. Herzl will speedily be able to bring his labors to a worthy success. At the same time equally favorable responses to the congress have been received from various parts of the United States and from British Jewish provincial centres.

"It can thus be seen, and the congress will undoubtedly demonstrate the fact beyond question, that Dr. Herzl's views as to the future lines on which the Zionist movement should work have received the support of the masses of Israel, wholly so in Eastern Europe. This fact is extremely noteworthy, for this is the first time that the masses of the Jews have been stirred to action on their own behalf.

"Readers of Dr. Herzl's pamphlet will remember that it was upon the attitude of the masses that he placed all his hopes, and it is but fair to say that the masses have responded beyond his most sanguine expectations."

The American Reformed (better "deformed") Jewish press is almost solid against "Zionism," as was to be expected from men whose first article of faith is denial of all that is supernatural in Judaism or the Bible. Their opposition shows clearly, however, what a power Zionism has actually become in the Jewish world of thought. Let our readers judge for themselves as to the relative merits of the arguments on either side.

The *Hebrew Journal* says: "We have never been able to regard the proposed 'Jewish State' except as a chimerical scheme, advocated by Theodor Herzl and Max Nordau from the best of motives, perhaps, but to which, with the exception of a few confirmed sentimentalists, no intelligent Israelite has accorded either material or moral support. These are not the men to bring about a new pilgrimage to Palestine, even if such an exodus were at all desirable. As for America being represented there—bosh!"

The *American Hebrew* says: "The Munich conference, to be held in August, will receive scant encouragement here from

those who really represent Judaism. Zionism is favored here only in so far as it stands for colonization in the Holy Land. The moment a political State is broached all with one accord cry 'Hands off!' Those who have the best interests of the Jews at heart see the danger of even discussing such a matter. If any delegates are sent to Munich from this country, we hope it will be with instructions to take no steps in favor of a Jewish State."

The *Jewish Comment* says: "The man or rabbi in this country who, with romantic spirit, would rhapsodise over a return to Palestine is plying soul with our cause. He is doing us an incalculable injury. We must down with the thought that we are a nation. We are no longer a nation. We are a religious community.

"We may expect to hear the cry 'Jerusalem, Jerusalem!' more than once within the next few months, for the 'Lovers of Zion' are to have an international conference during the summer. We do not say that these agitators are insincere; far from it; they are rather over-enthusiastic, we fear. But until the leaders of the Zionists are sufficiently devoted to the cause to go to Jerusalem themselves, we fear that we cannot be convinced of their wholeheartedness. It is ridiculous to claim that by colonizing a million or two Jews in that little strip of land, which their forefathers once possessed, the whole world will be pacified and the age of the Messiah will have arrived. Let the Zionists come out with their true colors, discount their sentimentality, and say boldly: We don't want the Russian Jews in Germany, England, or America, and therefore will ship them to Palestine—and, they ought to add, support them after they arrive there."

The *Jewish Messenger* says: "The best way to treat Dr. Herzl and his supporters is to leave them alone, and their tad will die of inanition. But no Jewish state until the world is prepared for the millennium.

"We hardly deem it necessary to discuss the propriety or necessity of the Munich Conference. That any Israelite of American birth and training should give it countenance is, indeed, surprising. Periodically such Utopias are advocated, and attract a few enthusiastic and well-intentioned people, not to speak of intending colonists who would be glad to plant

vineyards and cultivate the olive at somebody else's expense. But Zionism is not Judaism; it is a weird spectre of the past, historically allied with the era of the Crusades, and which occasionally steps out of the sepulchre and waves its mantle and crest. A dream of delusion can never prove substantial food. Judaism in America will have none of it."

DANIEL'S GREAT PROPHECY.

BY REV. NATHANIEL WEST, D. D.

Copyrighted, Nathaniel West, Clifton Springs, N. Y., April 1897.

CHAPTER VII.

A critical question of importance confronts the student of this prophecy, and involves the veracity of the whole book of Daniel. A word, therefore, is necessary as to Daniel's historical reliability, with which his prophecies are so intimately connected. The date of the vision and its writing are said to be in "the first year of Belshazzar, king of Babylon," ch. vii: 1. Modern criticism denies the existence of any such king, even as it denies the existence of "Darius the Mede," ch. ix.: 1. The absence of the special name Belshazzar from ancient history has caused many to identify him with Evil-Merodach, the son and immediate successor of Nebuchadnezzar, B. C. 561, inasmuch as Daniel represents Belshazzar as the "son" of his "father" Nebuchadnezzar, and his successor, v: 2. 22. According to this view the date of the prophecy is B. C. 561, or, 23 years before the fall of Babylon, 538. The third year of Belshazzar, the year of his sacrilegious feast, and death (v: 1-30) was, therefore, B. C. 559, or 21 years before the capture of the city; his successor, "Darius the Mede," being Neriglissar, B. C. 559. Daniel, therefore, is wholly wrong, historically, in 5: 22; 6: 28; 7: 1; 8: 1; 9: 1; since Belshazzar, the son of Nebuchadnezzar, like Darius the Mede, is unknown to history, and no death of any such king occurred when Babylon was taken. Belshazzar's feast and death were Evil-Merodach's feast and death, 21 years before the Chaldean power passed away. So runs the criticism, other views also having been advanced to account for the same supposed difficulty, viz., that Belshazzar is a myth, like "William Tell," or Shakespeare's "Merchant of Venice," or the fabrication of a Maccabean Jew.

The testimony of the Babylonian cylinders of Cyrus and Nabonaid, and the annalistic tablets of the time, have successfully repelled this assault on Daniel's credibility. The name

Belshazzar has been discovered under the form of "Bel-sar-usur," the "Iša-bal-sarru" of the Chaldean army, the "Vice-king" and "eldest son" of Nabonaid, the last king of Babylon, who reigned 17 years, B. C. 555-538, this "son" being co-regent during the last three years of his reign, i. e. three years next preceding Babylon's fall, 538. The monuments still further establish the facts that to "Bel-sar-usur" was entrusted the defence of Babylon in 538, while his father Nabonaid took the field in Accad and was defeated by Cyrus, the same year. The Greek historians, Herodotus and Xenophon, both support the statement of Daniel that Belshazzar met his death at that time in the midst of revelry, an "impious young king." Assuming, therefore, the identity of Belshazzar with Bel-sar-usur, the reliability of Daniel is confirmed and the true date of the vision in ch. vii. is B. C. 541, the third year before Babylon's fall. All the statements of Daniel are in perfect harmony with this. It must be noted that Daniel nowhere affirms that Belshazzar was the "immediate" son or successor of Nebuchadnezzar, nor that he was "the last king of Babylon," nor does he deny that he was the son of Nabonaid, nor that Nabonaid was the "last king." He calls him "son" of Nebuchadnezzar, as does also the imposing Queen-Mother, in the banquet, v: 2. 22. Nebuchadnezzar is called his "father." In Semitic languages no word exists for "grandfather" and none for "grandson." The term "Ab," "father," denotes semitically all ancestors, as when Abraham is called the "father" of the Jews, and the term "Ben," "son," and descendants, as when Jesus Christ is called the "son" of David, and "son" of Abraham. Belshazzar was indeed the son of Nabonaid, and at the same time semitically and in popular usage, the "son" of Nebuchadnezzar, i. e. his grandson. The Queen-Mother was his grandmother, the mother of the wife of Nabonaid, the widow of Nebuchadnezzar, whose daughter Nabonaid married, thus gaining his title to the throne. The title "king" was given to Belshazzar when co-regent with his father, as was the case with Nebuchadnezzar himself. Dan. i: 1. Professor Sayce, like others, has misinterpreted some inscriptions, and conceded to the critics their assault, yet reserving the right to "change" his opinion "on better information" — a wise reserve in view of the just words of Delitzsch, that "Assyriologists have made many false readings of which they may well be ashamed."

And now for the prophecy itself: In ch. ii. the monarch of Babylon had dreamed and seen a four-metalled colossus. Here, in ch. vii, Daniel "dreams a dream" and has "visions of his head upon his bed" — "visions of the night," vii: 1. The spirit, even when the brain sleeps, has a faculty in which sensible objects can be represented as if seen by the bodily eyes.

Seven tableaux pass before him, the first five relating to four beasts successively rising from a storm-tossed sea, vii: 1. 4. 5. 6. 7., the last two to the judgment of the Fourth Beast and its Horns, vii: 8. 13. Each is introduced by the wonder-word "Behold!"—"I saw and behold!" In ancient times animal forms were used by Oriental monarchs to symbolize their empires, as Assyrian and Babylonian excavations show, and history as well, and in the history before us we learn how God employed such forms to represent the different successive phases of the "World-Power," in all time, and so unveil to the prophet its future course and its end. Ch. vii. furnishes the decisive confirmation of the truth of our thesis, viz., that the kingdom of Christ can never come to victory over all the earth until the second coming of the Son of Man.

The vision of the Fourth Beast marks an unparalleled advance in the mode of prophetic representation, by introducing a solemn assize, in which "One like a Son of Man" comes with clouds, to destroy the last Antichrist and all Gentile politics and power, and to erect a fifth and universal monarchy "underneath all heavens." It is the high-point of Old Testament eschatology. There is nothing like it anywhere else in all the prophets. It is paralleled only by the scenes in the Revelation given of God to Christ, and by Him through His angel to John. As a picture of the advent it is without a peer in the Old Testament, transcending all other representations by its solemnity, sublimity, and majesty, its dramatic power and its terror. It enters more largely than any other scene into New Testament prophecy, and forms the basis of all the New Testament representations of the End. Twenty-one out of twenty-eight massive verses are here given to the fourth, or Roman Empire, seventeen of these to Christ and the Antichrist. It means that the subject is of infinite moment.

The prophet beholds four empires emerging, one after another, out of the billowy sea of the heathen world. The surging waters are an emblem of the heathen nations in tumult. The Beasts correspond to the metals in ch. ii., and in the order of their appearing. The strength and swiftness of the Babylonian empire and its ferocity are represented by a *Lion* with eagle's wings. The loss of its plumage denotes the cessation of its conquests, and its change of posture from that of a beast to that of a man, and the gift of "a man's heart," the moral effect produced by the recovery of the Chaldean king from his seven year's mania. Dan. iv: 16; 25-37; 34-37. The *Brar's* elevation, lifting itself with its paw "on one side," marks the superiority of the Persian to the Median element in the Medo-Persian empire of Cyrus. The "three ribs" in its mouth are his conquests of Susiana, Lydia and Asia Minor, while the command, "Arise and devour much flesh," denotes the carnivorous voracity of

the Bear and the future conquests of Babylon and Egypt. In the *Leopard* or *Panther* the "four wings" represent the celerity of Alexander's conquests in every direction, and the "four heads" the partition of his empire into the four kingdoms of Syria, Egypt, Macedonia and Asia Minor.

The "Fourth Beast" is that which attracts the prophet's special notice; a Beast, dreadful, exceeding strong, terrible, with iron teeth, devouring, breaking in pieces, stamping, diverse from all the rest. "Ten horns," the symbols of kings and their kingdoms together, surmount the head of the Beast, among which an "eleventh" rises, having "eyes like a man," denoting its intellectuality and human personality, and a magniloquent mouth blaspheming. Uprooting a triple alliance that stands in its way, it acquires the power of all the horns, because "stouter than its fellows." Three years and a half it persecutes the "saints of the Most High," the Jewish people, changing their festive times and ritual laws, subjecting them to great tribulations. At the end of this period a Judgment scene breaks in, and terminates the mad career of the Horn. Thrones are placed, (not cast down) in the heavens immediately above the earth, for judges to sit upon, in the midst of which the "Ancient of Days" (*Hattiq Yomin*), the "bedayed" one, sits, venerable to behold, arrayed in white vesture, "white as snow and the hair of his head like the pure wool." Pavilions in flame, streams of fire proceeding before Him, ten thousand times ten thousand angels attending, He presides over the heavenly Sanhedrin come for judgment: "The Judgment sits and the books are opened." The effect of the judgment is stated. The Beast, the personal Eleventh Horn, who, by acquiring all power, had become the whole Beast in his own person, is taken and slain, and his body given to Tophet, the burning flame. The rest of the Beasts survive a brief season, after their dominion is taken away, and are destroyed. But this is not all. Though God the Father, the "Ancient of Days," presides, yet "Another," to whom "dominion and glory" are given, i. e., the right to judge, rule and receive the honor, as well as the kingdom, suddenly appears in the midst of the scene. "I saw in the night visions, and behold, One like a Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before Him. And there was given to him dominion, and glory, and a kingdom, that all peoples, and nations, and languages, should serve Him; His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed." It is the "Parousia" of Christ we have here, the second advent of the Son of Man, to whom the Father has committed all judgment, that all men should honor the Son even as they honor the Father. John 5: 22. 23. It is Israel's Messiah, the Christian's Lord,

who executes the judgment willed by the Father upon the World-Power and its last representative, the antichristian Horn. A *Double-scene* is here, a scene in two acts, v. 9-12, and v. 13, 14. In order to bring out prominently the fact that it is by the Father's will the Son is made the Judge of all mankind, and by His incarnation, death, resurrection and ascension, has acquired the right to judge and reign eternally.

The prophet was impressed and perplexed by the solemn vision, and "would know the truth of all this" that he had seen, "the truth of the fourth beast" especially, "and of the ten horns," and yet more especially "of the other that came up, before whom three fell," "the horn that had eyes, and a mouth speaking very great things, and whose look was more stout than his fellows." He is intensely curious and particular in his specifications. An angel explains. After briefly describing the all-conquering character of the Roman empire, (7: 32) he says, "And the Ten Horns thou sawest out of this kingdom (the Roman) are Ten Kings that shall arise, and another shall arise after them, and he shall be diverse from the first ones, and shall subdue three kings. And he shall speak words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws. And they (the saints) shall be given into his hand until a time, two times, and the dividing of a time (1260 days). But the Judgment shall sit, and they (the Ancient of Days, the Son of Man, the angels) shall take away his Sultnate to consume and destroy it to the end." (vii: 24-26.) And now comes the grand announcement of the outcome and goal of the prophecy, the companion-piece precisely of that in ch. ii: 44, viz., "And the kingdom, and the Sultnate, and the greatness of the kingdom underneath all heavens, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all Sultnates shall serve and obey Him" (vii: 27). Here, the "kingdom" is set up on earth by the "God of heaven," at the second coming of the Son of Man in the clouds, to destroy the last Antichrist, and demolish all Gentile politics and power. Here is found the much-despised "Chiliasm" (Pre-millennialism), indestructible as the truth and throne of God! As face answers to face in water so Dan. vii: 27 answers to Dan. ii: 44, an invulnerable demonstration that the kingdom of Christ cannot come to victory, nor "God's will be done in earth as it is in heaven," until the second coming of the Son of Man. He who denies this denies the text of the prophet, the Word of God, spoken and interpreted by an angel of God, a vision and interpretation written by inspired hands at the time they were given (7: 1), and like all else in Daniel's "book," authenticated as the "Scripture of Truth," and with the closing revelation commanded to be sealed as a perfect word, a light and a lesson for the "wise"

Great and solemn as is this vision, it is not, however, a vision of the last judgment which occurs at the close of the millennial age, and brings the "new heaven and earth." It is the Messianic judgment, placed by all the prophets at the end of our present age, when Gentile Times expire and new-born Israel's times begin in the kingdom of God on earth. Territorially, the vision covers, not all the planet, but only the sphere of the empire of the Fourth Beast, viz., the old Roman territory from the Euphrates to the British Isles, and from the Danube and Rhine to the cataracts of the Nile. And even here, in this vision, it is not the whole picture of the end that is given, but a section only and limited to the tribulation and high-point, or crisis, of the "Day of Lord" when the Son of Man appears in the scene. To other prophets the task was assigned, as to Moses, Isaiah, Joel, Ezekiel, and Zechariah, to develop other events occurring at this time, but to Daniel alone the painting of this one solemn portrait of the "Ancient of Days" and the "Son of Man." Each inspired artist executed the task committed to his hand, each painting his work on separate canvass, then laying aside his pencil and brush and passing into the peace of God. A total view of the "end" requires a combination of the events in all these separate pictures, arranged in their order and relations, on one great canvass of the future, a task reserved for John, with further developments and the final finish of all. It is thus that the "kingdom" announced at the close of the last 1260 days of Daniel's 70th week (Rev. x: 7) in the ringing notes of the seventh angel (xi: 15) and cheered by a voice from heaven, because of Israel's conversion (xii: 10, 11), is seen to be one and the same "kingdom" with that in Dan. ii: 44, and vii: 27, the "kingdom" in Matth. xxv: 34, and to which the holy apostle John—thanks to his pen!—has given the name of "the thousand years." Rev. xx: 1, 6. It is announced in the distinctest terms; and painted in the brightest colors, as the millennial kingdom on earth, introduced by the pre-millennial coming of the Son of Man in the clouds of heaven. Rev. xiv: 14; Matth. xii: 36-43. If "Chiliasm" has been made a name offensive to so-called "Orthodoxy," it is only because God's Word has first been made offensive to interpreters whose spiritualising processes and evolutionary civilization dislike the picture of the end as given in the Scriptures. What we have here in Dan. vii. is

I. *The Time of the Judgment:* It is at the "end" of the 70th week in Dan. ix. 26, 27, the close of the Times of the Gentiles, the end of the last 1260 days of the Antichrist's persecuting reign as lord of ten monarchies in one, and the holder of Jerusalem, yet coming quickly to his own "end" with none to help him. Dan. xi. 45; Zech. xiv: 1-5; Rev. xiv: 14-20; xix: 11-21. It closes the horn's career, Dan. vii. 21, 22. The

final conflict terminated by this judgment includes the "Day of the Lord upon all nations," preceded by that fatal spell when the powers that be and society at large, as in Noah's day, shall be intent on architecture, commerce, trade and all domestic pleasure singing the siren song of "Peace and Safety," as did the false prophets of old, unconscious that "sudden destruction" is near. 1 Thess. i: 3; Jer. viii: 11, 15, 16; xlv: 13; xxiii: 17-30. That will be the concert of Europe and the world! The political hypocrisy of the time will betray itself in this, that while affecting arbitration of international disputes, new ambitions, new international complications, and new oppressions and aggressions will be devised, the whole world arming for war. Joel xiii: 9-11. The alliances of Christian governments with those that are anti-Christian, for the sake of gain, the extension of territory, wealth and power, the oppression of the weak by the strong, the spectacle of massacre allowed by Christian nations, the hollow ass, the treachery to treaties and to covenants, the concert of Christian powers in a code of international authority, founded neither on the principles of justice nor of humanity, but on the will of the strongest, and violated in the interests of the strongest, will so affect, disgust and exasperate mankind, that, once more, as in the days of Robespierre and Voltaire, Christianity itself will be scouted in the circles of the learned, and by the masses, and the very foundations of civil, social and religious order be broken up. Protestantism can no more accuse Popery. At such a time the "Little Horn" will come, and run his career unchecked by anything "withholding," 2 Thess. ii: 6-12, till checked by the counter coming of the Son of Man.

The New Testament fills in the details unmentioned in Daniel's vision, viz., those of international war and strife. The kingdoms will have prepared for themselves the instruments of their own destruction. The logic of the situation will have caused already an effort to reintegrate the jarring nations into one vast empire, as the best solution of the problem of government, a world-empire free from Christianity and bound alone to a religion of humanity, in which the world's last leader will be the chief object of worship, the world's new Messiah. The temporary realization of that scheme with all its wickedness, will provoke the last heaving of the nations and call into being the "Day of the Lord." Supernatural terrors will break in on the new order of things, more void of order than all preceding times. "Heaven, earth, sea and the dry land will be shaken," Hagg. ii: 6, 7. It will be a time of tribulation and anguish, of slaughter and gloom, and of persecution of God's saints, a time when the sickle, the flail, the fan, and the fire, will do their work, a time when the harvest is ripe, and the vintage so full that the vats overflow, "because the wickedness is great."

Joel iii: 13. The struggle for supremacy will bring the "War of the Great Day of God Almighty," Rev. xvi: 14, when the horn prevails against the saints and seeks to build his new empire on the destruction of all Christianity in human governments, and on the extirpation of the Jews. To that, the kingdoms of this world will come, till the Lord comes to destroy their power. Then, what Daniel saw in vision will become a fact in history, the nations gathered together against Jerusalem, the last Antichrist playing his last desperate game against the Holy City. Then, "the Son of Man shall come in His glory and all the holy angels with Him, and He shall sit on the throne of His glory, and before Him shall be gathered all nations, Matth. xxv: 31; Zeph. iii: 8; Zech. xii: 2; xiv: 1-5; Ps. 1: 1-6. The reintegration and the rule, the fact that Gentile politics and power, nominally Christian, have come to anti-Christianity for the sake of gain, and the powers that be have conspired to give their strength to the Beast, not only against Rome, Rev. xvii: 13-16, but Jerusalem, Rev. xiv: 20, and to shed the blood of God's saints, will precipitate the last phenomena. "Woe worth the day!" Nature herself will shudder, and sun, moon and stars refuse to look on the butchery, and through the darkness that shrouds the hour the flash of the Advent will kindle the sky, and glare on the concert of crime below, and earth's monarchs, magnates and millionaires, her statesmen and diplomatists, the commanders of her armies and fleets in all waters—all the great, rich and mighty, bond and free—will "call on the rocks and mountains to hide them from the face of Him who sits upon the throne, and from the Wrath of the Lamb; for the great day of His wrath is come, and who shall be able to stand?" Rev. vi: 12-17. The sixth apocalyptic seal contains the vision and judgment in Dan. vii. All the prophets look to the "end" and to the second coming of Christ. All look to the "seventh trumpet" and to the "seven vials," the last of which ends the kingdom of the Horn. Dan. ix: 27; Rev. xix: 11-21.

II. The Place of the Judgment. So far as the "thrones" are concerned (vii: 9), it is aerial, in stormy and fire-lit clouds, overhanging the earth, and visible to all. "The heavens declare His righteousness, for God Himself is Judge." Ps. 1: 6. The diurnal rotation of the planet on its axis will make the visibility a universal necessity. "Every eye shall see Him." Rev. xix: 17. But, so far as the special vision in Dan. vii. has to do with the destruction of the Antichrist and his empire, and Israel's deliverance, the judgment is localized to the Holy Land. Dan. xi: 45; xii: 1. Geographically and topographically the place is defined by Moses as "the land," Deut. xxxii: 43; by Asaph as "Zion," Ps. 1: 1-6; by Isaiah as "the land of Judah," "this mountain," and "Jerusalem," xxv: 7; xxvi:

OUR HOPE.

1; xlv: 13-16; by Zephaniah as "Jerusalem," iii: 8-17; by Joel as the "Valley of Jehoshaphat," and the "Valley of Decision," iii: 11-16; by Zechariah as "Jerusalem," where all nations are gathered, and as the "Mount of Olives which is before Jerusalem on the east," where the Lord's "feet shall stand in that day," xii: 2-8; xiv: 1-5; by Ezekiel as the "Valley of the Passengers," the "Overrun" or "Crossers-over," "on the east of the sea, the Mediterranean,—the great transit route across Palestine from Carmel to the Jordan, i. e., the "valley of Megiddo," and "Plain of Esdraelon," Ezek. xxxix: 11; Judg. iv: 7; v: 19; Zech. xii: 11; by Daniel as the "Mountain of the Beauty of Holiness between the seas," i. e., Moriah in Jerusalem, between the Mediterranean and Dead Seas, where the mosques of Omar and El Aksa now stand amid the cypress trees, Dan. xi: 45; xii: 1; and by holy John as "Armageddon," Rev. xv: 15, 16. These designations cover Galilee, Samaria, Judea, the whole of Palestine now held by the Turk, as the centre of the final struggle between the Jews and the Antichrist, seeking to hold the land as his own, and make the Holy City the capital of his new empire. The last military station of the "Horn" is at Jerusalem, his last encampment the Holy Place where once Jehovah's temple stood. What scenes occur here at this time when the "Powers" fight their last fight, and Gentile politics go down to the dust, may be read in Zech. xii: 2-9, and xiv: 1-5. In Palestine, the final conflict between Christianity and new-born Israel, and between Christianity and reinvigorated Islamism, in short, the decisive battle between the religion of Christ as a power sought to be crushed and all other false religions, and between the sceptre of Christ and all other sceptres, will be waged. And He who ascended from Olivet in a cloud will return in clouds to Olivet. And where once "the kings of the earth stood up and were gathered together against the Lord and His Anointed" (Acts iv: 24-27), they shall be gathered again, but in a rôle reversed. The Holy Land, so many times invaded by the kings of the earth during 4,000 years, and winning for itself the title of "the battlefield of the kingdom of God," shall once more, and for the last time, become the local centre of the closing struggle in the fortunes of the ancient people of God. "In that day, Judah shall fight at Jerusalem," Zech. xiv: 14, and "the Lord shall defend the inhabitants of Jerusalem, and he that is feeble among them shall be as David, and the house of David as God, as the angel of the Lord before them." Zech. xii: 8. It is then "Michael" stands up for the Jews. Dan. xii: 1; x: 13; Rev. xii: 7. "And the Lord shall go forth and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day on the Mount of Olives, which is on the east before Jerusalem. And the Lord, my God, shall come; all the holy ones

with thee!" Zech. xiv: 1-5; Isa. xxiv: 21-23; Ps. l: 1-6. And so it shall be that "when the enemy invades the land like a flood, the breath of the Lord shall be as a rushing stream against him, and the Redeemer (Israel's God) shall come to Zion, to the converts from apostasy in Jacob, said the Lord." Isa. lix: 19; Rom. xi: 26; Isa. lxvi. 5; Rev. xix: 11-21; xiv: 1-5; Acts iii: 19-21 (R. V.)

III. The *Par.* in the Judgment. Already mentioned in general, it is necessary still to speak of them in particular. They are (1) the Fourth Beast, (2) the Ten Horns or Kingdoms, (3) the Little Horn, (4) the Ancient of Days, (5) the Angels, (6) the Son of Man, (7) the Saints of the Most High, or the People of the Saints of the Most High. With the New Testament development of this vision by our Lord, in His assignment of the Christian church to her place alongside of Israel, in Daniel's perspective, we have nothing here to do. Matth. xxiv: 4-15; xxv: 1-30. Daniel's apocalypse is wholly for the Jews, a purely Old Testament one. We have, however, to do with our Lord's development of Rome in the same perspective, given to John in the Revelation by the Lord Himself through His angel. The Church is not here, although the period covered by the horns is the church-period, and constitutes almost the entire interval of the Roman "Times of the Gentiles" which Daniel locates, as we shall see, between the 69th and 70th week of the seventy weeks in ch. ix. The parties in Daniel are the above-named, in the judgment of the living nations, Matth. xxv: 31-46, and which includes the judgment here in Dan. vii., "these my brethren" answer to "the people of the saints of the Most High,"—the 144,000 in Rev. xiv: 1-5

As to the "Fourth Beast," a word will suffice. Everything said previously concerning the fourth empire is here applicable. It is the Roman empire, whose first emperor was Augustus, and identical with the bloody, persecuting beast in Rev. xiii: 1-18, and xvii: 1-18, and involves its whole history.

As to the "Ten Horns." Everything said previously concerning the "Ten Toes" is applicable here, since both are identical. They are neither ten Ptolemies, nor ten Seleucids, the successors of Alexander, nor ten Casars, nor ten provincial governors of the empire in Nero's time, but are ten separate, independent and contemporaneous kingdoms with their kings, in Europe, Asia and Africa, formed within the limits of the old Roman territory, East and West, in the last days of their existence. Nevertheless, it is one of the most remarkable phenomena in all history, that, for 1,300 years, last past, twenty-six catalogues of the kingdoms formed in the Western empire, each catalogue covering a half century, show the number "ten" as that to which these kingdoms, as imperial powers, have, with few exceptions, uniformly gravitated. While this

is true, and true to-day, that Great Britain (including Egypt), Germany, France, Spain, Portugal, Austro-Hungary, Italy, Greece, Turkey, and part of Russia, occupy the territory of the old empire, yet good reasons exist for holding that a further distribution will be made, by the sword or by diplomacy, in the time of the "end."

Among these are the facts (1) that the ten toes are identical with the horns, and both with the ten horns in the Revelation by John; (2) that the toes, therefore the horns, lie not in the western territory of the empire alone, but in the eastern as well; (3) that in John they appear discrowned, quasi-kings, whose power has gone to the Beast for a time and special purpose, i. e., Rome's destruction; (4) the impossibility of showing, now, which of all the kingdoms of Europe, Asia and Africa the final ten will be. In the (1) Preterism and Presentism all they affirmatively claim and can demonstrate validly from history: that Nero was an Antichrist, the Pope another, the one a pagan, the other an ecclesiastic, and also, that, while the Papacy is Western Antichrist, Islam is Eastern, the one ruling as "Vicar of Christ," the other as "the Shadow of God," still to Futurism must be allowed the unconquerable answer that the harlot, Rome, the horns and little horn, exist till Christ comes to destroy them, and the Jews wage their last conflict with the last Antichrist, in times immediately preceding the second advent. Therefore, the final distribution of the kingdoms is still before us. Remarkable is the statement of Hippolytus, Bishop of Rome, in the second century, that the ten kingdoms will be "discrowned" and become "democracies" at the end of our age, a conclusion he reached solely from Dan. ii: 42, 43. So Theodoret: "In the time of the end ten kings shall arise and one, who will subdue all, be the demerger of all wickedness." Jerome's statement is, "We teach, therefore, what all our ecclesiastical writers have delivered to us, that, in the end of the world (age), when the Roman power shall be destroyed, ten kings shall arise, who will divide the empire among them, and an eleventh shall come, who will uproot three, which having been done, the other seven will submit their necks to the victor's yoke. This is the common interpretation by all ours."

It is worthy of note that one of the types of the last Antichrist (Antiochus) rose out of territory now occupied by the Sultan, while another (Nero), rose out of territory now occupied by the king of Italy. The dividing line, between East and West, ran ideally, north and south, through Belgrade, cutting the Mediterranean sea in two, extending to Tunis in Africa, thence projected to the desert, Constantinople the capital on one side, Rome on the other. Apart from this, and the kingdoms formed in the western half, mediæval and modern

European history has no explanation. The breaking up of the western half was completed by the Barbarian irruption upon it, from the third to the sixth century, and the formation of the kingdoms just prior to the rise of Mohammed. The breaking up of the eastern half, and its conquest by Mohammed II., was effected in 1453, when Constantinople was taken, and the Turk camped on the Bosphorus. Whatever the final distribution of the ten kingdoms, it is certain they will represent the whole culture and civilization of Europe, Asia and Africa in all its degrees, within the limit of the old united empire; their conflicting religions, different tongues, and governments practically discredited by the Antichrist, their mutual rivalries and jealousies, ambitions and enmities; their international commercial system the mammon-sceptre of the last times; their apostasy from truth and righteousness, from freedom, humanity and justice; their anti-Christianity, bloodshed and crime. All the questions that now agitate them, in their struggle for the mastery,—Pan-Hellenism, Pan-Slavism, Anti-Semitism, the integrity of the Turkish empire, the competition of the "Christian Powers" for control of the trade of the East, their relation to the weaker and oppressed peoples, race antagonisms, their policies, and, in spite of Christianity, their selfishness and sinfulness—will continue till the Lord comes to "dash them in pieces," and make them "as the chaff of the summer threshing floor."

The solemn thing here is that the "ten horns" are all Christian kingdoms which have become politically, in their governments, apostate from Christianity, and represent a civilization of culture and mammon, and a policy of crime at war with moral righteousness. They are the "Powers" of a hard-hearted military Christendom, politically dechristianized, the very "horns" in John's apocalypse and, in their last state, allies of the Antichrist in the persecution of God's saints. And to such an outcome present signs are not wanting. The championship, by Christian governments, of anti-Christianity, even of an empire historically organized to shed Christian blood; the championship of a power whose chief sits at the Golden Horn as the "Shadow of God," "Lord of two continents," and "Kings of Kings," to whom "Allah" has committed the rule of the world, an Antichrist, a hater of Christians, open rejecter of Christ as the Saviour of the world; an impostor who denies the deity of Christ, and the divine and eternal relation of the "Father" and the "Son," whose ritual is the stated massacre of God's saints, whose reward for massacre is a sensual paradise, whose alternatives to all mankind are the "Koran or the Sword,"—is enough to make the "fury" of God rise in His face. Since the world began, no greater crime has been committed—save the crucifixion of Christ—than the in-

roduction of this organized anti-Christian power, in 1856, into the family of civilized and Christian nations by the so-called "Christian Powers" themselves, at a cost of 300,000 lives and \$300,000,000 of money, and in the face of gigantic massacres whose atrocities made the blood of mankind run cold. And all the more unutterably guilty have been the "Powers," since the subsequent massacres in 1860, 1876 and 1894-1897, in south-eastern Europe, Crete, Greece, Armenia, with the slaughter of 130,000 Christians, and a total since 1832 of 162,000, and the desolation of the homes of 1,000,000 sufferers, and the agonizing tortures and dishonor of mothers, daughters and babes, have been allowed by the "Powers" to pass unavenged—Russia now consenting—all the "Christian Powers" shelling with their fleets (1897) defenseless Christians fighting to secure their freedom from the Turks! Immeasurable, save to God Himself, is the unforgotten crime of Christendom, since shamelessly as openly, by "concert of the Powers" the championship of the "integrity of the Ottoman Empire" is justified by the doctrine of the "Balance of Power," the "Peace of Europe," the "Interests of Bondholders," and the "Necessities of Commerce and Trade," in short, "Business Interests" which England's Premier has told the world are "paramount to mere religious feeling and to all considerations of mere humanitarian sentiment!" A compact such as this, by the so-called, "Christian governments" of Europe, which hereby prove themselves to be a federation of stock-jobbing companies of royal birth, intermarried, wearing crowns on their heads and backed by standing armies and fleets, ruling the world, is enough to excite universal anarchy and revolution, and is a challenge to God to vindicate His Word.

These lines are not forgetful of Papal massacres in history; outstripping far the pagan. Nor do they decide the question whether the last anti-Christian "Horn" shall be an apostate Pope as many have supposed, or a Sultan as still others think, or "some other man." It is enough that the "Ten Horns" have already been formed, though not in their final arrangement. The "what withholdeth" or "hinders" the appearing of the last Antichrist in God's counsel, is the politically organized Gentile power, or combination of civil powers professedly Christian, ordained of God "not to bear the sword in vain," but to execute justice, to repress crime, conserve in righteousness the civil and social order, and promote the triumph of the kingdom of God. False to this high trust, their right of existence is forfeited. When once it is evident that these "Powers" are instruments of oppression and persecution, leagued to promote injustice, despotism, inhumanity, and every evil work in the name of Christianity, and bent chiefly on self-aggrandizement, increase of commerce, trade, wealth, extent of territory,

and supremacy each over the other, the result can only be an insurrection of the more and more educated masses, a reaction against both Christianity and the civil order, and an explosion of universal revolution. It is then the "foundations will be destroyed," the "let" removed, and the last Antichrist appear. Christendom will be responsible for it, and the penalty of her treason against the law of God, the Gospel of Christ, and the common principles of natural justice, will be the righteous annihilation of all Gentile politics and power, in the midst of unparalleled tribulation and distress. It is the lesson of the book of Daniel, as of all the prophets, and of John's apocalypse. It is, moreover, the very word of Christ. To modern rulers thus leagued, under the common sceptre of mammon, and to all the world's financial strength, God has said, "Your covenant with death shall be disannulled, and your agreement with hell shall not stand." Isa. xxviii: 18. As a party in the judgment the kingdoms are marching to their last division and their doom, and calling for their last leader. The "Horns" need a master and will find one "in the time appointed." "Bondholders" hungering after "dividends," and the Governments in partnership with them as their police, must reckon with Him to whom God will "divide" a portion with the great, and he will "divide" the spoil with the strong, and the last "Concert of Europe," when the "kings and princes, and the chief captains, and the rich, and the strong" shall invoke the rocks and the mountains to "fall" on them and hide them "from the face of Him that sitteth on the throne, and from the wrath of the Lamb." Rev. vi: 15-17. Broken shall be the whole "commercial system" of the world, now ruling all governments and nations. Ezek. xxvii: 1-36; Rev. xviii: 1-24; Isa. xxiv: 1-2. Then the Horn will be judged, and the colossus become "as the chaff of the summer threshing floor." A new age will heave into history, and the "Kingdom" come. Truth will spring out of the earth and Righteousness look down from heaven, and here on this present earth, as in heaven, God's will shall be done. It is the vision we have been considering, and the Vision is true, and the interpretation sure.

HEROD THE KING, OR SHADOWS OF ANTI-CHRISTIAN DAYS.

By PASTOR W. DAVIS, Elyria, Col.

We learn from the book of Acts, that Paul spent only about three weeks at Thessalonica; yet during the brief period he not only preached the gospel and brought many to faith, but he

also instructed the new-born babes about the Second Coming of Christ, and about the coming of Antichrist. "Remember ye not that when I was with you, I told you these things?" 2 Thess. ii: 5. We may learn from this that those are subjects which young disciples should know something about.

In the twelfth chapter of Acts, the Holy Spirit has prepared a kindergarten lesson on the subject of the Antichrist. "Herod the king" is mentioned many times in the chapter; and not his acts alone are described, but his character and his clothing are described here. By a little comparing of Scripture with Scripture, we discover that he is a type, or shadow, of the coming Antichrist, otherwise called the "man of sin," "the little horn," "the beast," etc.

1. Note the time when Herod appears on the scene. "Now about that time Herod the king stretched forth his hand to vex certain of the church," etc., v. 1. This was a predicted time and a time of great distress and trouble, in Judah, at least. "And there stood one of them named Agabus, and signified by the Spirit that there should be a great dearth throughout all the world: which came to pass in the days of Claudius Cæsar." Ch. xi: 27-30. The Spirit by the prophets has also signified that another time of famine and great tribulations are coming upon this earth, during which the Antichrist will appear. "Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble! but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of Hosts, that I will break his (the Antichrist's) yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him." Jer. xxx: 7, 8; also, Matth. xxiv: 7, 21; Rev. vi: 5, 6.

2. Herod ruled under the emperor of Rome. He had received his crown from the infamous Caligula, of whom the historian writes, that among his other barbarities and blasphemies "he declared himself a god, and had temples erected and sacrifices offered to himself." Caligula and Herod were of one mind, being, without doubt, inspired by Satan. It is probable that the Antichrist will not be one person, but two, the devil's counterfeit of the God-man. In the two beasts of Rev. xiii. a couple of Holy Ghost photographs of this coming incarnation of Satan are given. See also Dan. viii: 24; xi: 27.

3. Herod poses as the special friend of the Jews.. "And he-

OUR HOPE.

399

cause he saw that it pleased the Jews, he proceeded further to take Peter also. Then were the days of unleavened bread," v. 3 and 4. Though not a pure Jew himself, he seeks to ingratiate himself with the people, and professes great respect for Jewish institutions. The Antichrist will flatter the Jews, and will cajole them into some kind of partnership or league. "And in his place shall stand up a contemptible person to whom they had not given the kingdom, but he shall come in time of security, and shall obtain the kingdom by flatterings." Dan. xl: 21 (R. V.); also Dan. ix: 27.

4. Herod "stretched forth his hand to vex certain of the church," v. 1. He slew James, imprisoned Peter, and harrassed others. It was not the Gentile portion of the church that he vexed, but the Jewish remnant who had remained in Judea after the persecution and scattering of former days. There will be a remnant of Jewish believers left on the earth after the body of the church has been removed, who will bear testimony for Christ, and many of whom will be "killed with the sword," as James was. "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God and for the testimony which they loved." Rev. vi: 9; Matth. xxiv: 9; Rev. vi: 8.

5. Herod was a violator of the law. His acts were not done in the name of the law, nor was there any pretense of a trial before execution. He proceeded with his bloody work because it pleased the Jews. His victims were quiet, law-abiding citizens.

6. In this he is again a type of the Antichrist, the "Lawless One." "For the mystery of lawlessness does already work; only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of His mouth, and bring to nought by the manifestation of His coming." 2 Thess. ii: 7-9 (R. V.)

7. Herod's bloodthirstiness called forth the prayers of the church. "But prayer was made without ceasing of the church unto God," v. 5. These prayers ascended up to heaven and proved to be most pleasing and acceptable before God. So during the period of Antichristian persecution and tribulation, which is described from the fourth to the nineteenth chapters of Revelation, the prayers of the saints ascend with such ac-

ceptance; that heaven itself keeps silence during prayer time. Rev. vii: 1-4.

7. The Angel of the Lord delivered Peter from the hands of Herod. "Now I know of a surety that the Lord hath sent His angel and hath delivered me out of the hand of Herod and from all the expectation of the people of the Jews," v. 11. This was not "an" angel, but His angel, or "the" angel, v. 23. In the book of Daniel, which like the book of Revelation describes so fully "the time of the end," that is, Antichristian times, we read that the angel Michael is specially commissioned to defend and to deliver the Daniel people. "And at that time shall Michael stand up, the great prince (the archangel, Jude ix.) which standeth for Thy people: and there shall be a time of trouble such as never was since there was a nation. And at that time shall Thy people be delivered, every one that shall be found written in the book." Dan. xii: 1; x: 13, 21.

8. Herod's career is cut short by one divine stroke. "And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms and gave up the ghost," v. 23. He had just finished a grand oration, and had taken to himself honors which none but God has a right to receive. In all this he strikingly resembles the proud and boastful one "whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." 1 Tim. ii: 8. And Him of whom Daniel writes, "I beheld then, because of the voice of the great words which the horn spake: I beheld, even till the beast was slain and given to the burning flame." Dan. vii. 11.

9. But the Word of the Lord grew and multiplied, v. 24. Herod could not bind the Word of God nor chain the Holy Spirit. 1 Tim. ii: 9. In answer to many prayers the Word of the Lord "ran" and was glorified in those troublous times. 2 Thess. iii: 1 (R. V.) It is sometimes asked, "How will God's work and word fare during the "great tribulation"? The answer is found in the seventh chapter of Revelation. Here we have two saved companies, a Jewish and a Gentile. The fact that those are kept distinct, proves that they do not belong to the church of the present age, which is one body in Christ. Moreover, they are said to have come out of "the" great tribulation. "After this I beheld, and lo, a great multitude, which

no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes and palms in their hands. And he said to me, these are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb." Rev. vii: 9, 14 (R. V.)

ON THE STUDY OF PROPHECY.

It is melancholy to reflect on the amount of error that has been propagated in the name of Jesus and His illustrious prophets and apostles. The holy oracles have been made more enigmatical than those of ancient Greece. The fine old prophetic formula, "Thus saith the Lord," with its positive certainty and divine grandeur, has been exchanged for the shrill cry of "Thus saith the Sect," with its palpable uncertainties of human littleness. "The sure word of prophecy" was sent down from heaven with the sacred injunction, "Take heed to it;" but instead of walking in its serene light, the multitudes are climbing the mountains of vain speculation.

Devout thinkers, however, here and there, are giving more earnest heed to prophetic study than ever before, but the habits, prejudices and theories of churches and pastors are largely against them. "Meddle not with prophecy." "It cannot be understood." "Preach the gospel." "Let prophecy alone." Such were the precepts of our theological teachers. Well, but we may ask, What shall we read if not prophecy? How much Bible will be left to us if all its predictions be excluded? Does it honor the Holy Spirit to say that prophecy cannot be understood? Surely; He is the Revealer, not the Concealer. Does not Paul speak of the guilt of the people and rulers of Jerusalem in not knowing the voices of the prophets which were read every Sabbath day? Does not Peter say that "we do well to take heed to the sure word of prophecy, as unto a light that shineth in a dark place?" Does not John, in his preface to the Apocalypse say, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein; for the time is at hand"? Was it not by consulting the prophecy of Jeremiah that the captive Daniel understood that the years of captivity in Baby-

OUR HOPE.

lon were nearly expired? Does not our blessed Jesus, the Prince of the prophets, give us signs, and command us to watch them? Is not the testimony of Jesus the spirit of prophecy? Is not the design of prophecy to bear testimony to Him? How should we know that Jesus is the Christ but by comparing His life, doctrines, deeds and sufferings with the prophecies that described them so long before? As to preaching the gospel, why, you cannot do that faithfully, nay, you cannot do it at all, if you resolve to have nothing to do with prophecy; for the gospel is itself the fulfillment of one series of prophecies, and the utterance of another; the gospel is the grandest prophecy in the world—a long, beautiful and most sublime prediction, embracing heaven and earth in its mighty circumference, and resting not until earth shall be like heaven, and both shall be one in Christ. And, therefore, if we meddle not with prophecy, assuredly it will meddle with us, and the result will not be much to the credit either of our discernment or our piety.—From "Things to Come."

 WHAT IS ANTI-SEMITISM?

A JEW'S ANSWER.

Rabbi Levi, in the "Israelitische Wochenschrift," has the following to say in answer to the above question:

"What is Anti-Semitism? Anti-Semite means one who is an opponent of Semites, a foe of Semitism, an enemy of the Semitic spirit. We ask, What kind of a spirit is the Semitic spirit? The Semitic spirit is the spirit which has conquered the world, the spirit which has brought to the world the knowledge of one God, and His commandment, Thou shalt love thy neighbor as thyself. It is the spirit of the great teacher Moses, who brought the Ten Commandments down from Sinai; the spirit which made a warlike hero of Joshua; it is the spirit in which Samuel founded schools of the prophets; the spirit which inspired the wonderful psalms of David and thus taught men how to pray. It is the spirit which created the excellent moral precepts of Solomon, the song of songs, and the philosophical Kohelet; it is the spirit which made prophets of God of men like Isaiah, Jeremiah, Ezekiel, and other worthies of

OUR HOPE.

403

Scripture; the spirit which brought forth the book of Job; it is the spirit of the old Hillel, who meekly replied to a heathen, which had jestingly offered to turn Jew, on condition that he be taught the Jews' religion while standing on one foot, 'I can do this, my son, for the whole teaching of Judaism is in this one word, Love thy neighbor as thyself, and whatever thou wouldst not have that men should do unto thee, do the same unto them.' It is the spirit of the Maccabees, which drove them to shake off the yoke of the Syrian kings; it is the spirit which enabled the inhabitants of Jerusalem to endure unspeakable hardships from the conquering Romans. It is the spirit which filled the founder of Christianity and his apostles; the spirit which wrote the gospels; the spirit which enabled the first Jewish Christians to seal their faith with the death of martyrdom; it is the spirit which animates all Christendom, the houses, the schools, the churches of the Christians; it is the spirit which has given strength to Judaism to endure for nearly two thousand years the severest oppression, the most cruel persecution; the spirit which to the Jew to-day gives strength and courage to endure all the suffering which he is made to undergo. It is the spirit which at all times has begotten noble qualities and virtues within him, against which his weaknesses disappear; finally, it is the spirit of all the noblest and most exalted characters, both men and women, which the world has ever seen.

"This is the 'Semitic' spirit. He who antagonizes this spirit, and hates and persecutes the Jews because they represent this spirit, and because they are Semites, is an Anti-Semite, but at the same time, what is worse, an Anti-Christ. The present writer knows the gospel and the moral teaching of Christianity as well and better, perhaps, than many who call themselves Antisemites; he knows that hatred, contempt, persecution and oppression, all of which are very prominent in Antisemitism, are directly antagonistic to the true spirit of Christianity. He knows that a true Christian, i. e., one who is not merely a professor, but an actual doer, of the Christian faith, cannot and dare not persecute a single human being, nor wish him evil, least of all the Jew, to whose Semitic spirit and race he owes that which is highest and most valuable in life—his religion. Away, then, with Antisemitism! It is anti-Christian. To be an Antisemite means to be an Anti-Christ."

NOTES OF THE JEWS.

In nearly all the cities of the United States in which there is a fair-sized Jewish community, manual training schools for Jewish youth, both boys and girls, have been established in recent years, and are maintained by the subscriptions of their Jewish friends and patrons. The best of these schools follow the methods adopted by the Hebrew Technical Institute, of this city, which flourishes more and more every successive year of its existence.

Not until the next national census is taken will it be possible to procure satisfactory information as to the strength of the Jewish element in this country. After examining all available evidence, the "Jewish Tribune" has come to the conclusion that there are 350,000 Jews in New York City, and 1,000,000 in the United States. A very large proportion of this body has come here since the last census was taken, and more than one-half of the whole number are to be found in four or five cities.

It has been ascertained that there are between three and four hundred Jewish lawyers in the city of New York. Some of them are very successful practitioners at the bar, and more than one of them has been elevated to the bench.

Five colonists from the Palestine colony Mikveh Israel are shortly leaving for Argentina, to act as instructors of gardening and agriculture in the colonies there.

The Jews of Berlin were agreeably surprised at Passover by a generous donation of 10,000 marks, which the German Empress, Augusta Victoria, has given to the Jewish Hospital for Incurables. This is the first Jewish charity which has ever received a donation from Her Majesty.

According to the "Levant Herald" an English company is occupied with a project for a railway from Port Said to the Peninsula of Sinai, and through the Peninsula of Arabia to the Persian Gulf. The railway would considerably shorten the

journey from Alexandria to Bombay. The line will run along the foot of Mount Sinai.

The Largest School in the World.—The Jewish Free School located in the heart of London has 3,500 pupils. Lord Rothschild is its founder. Twice a year, in the spring and fall, all the poor boys and girls are provided with new suits of clothing, shoes and books also, at the expense of Lord Rothschild.

A telegram from Smyrna states that Baroness de Hirsch has decided to found a colony near Smyrna for the one hundred and fifty families, who some three years ago, on account of persecution in Russia, fled from their native land. The colony, at the express desire of the community, is to be called "Clara de Hirsch." Besides building the houses, the benefactress will supply the agricultural implements and the necessary capital. A school and synagogue are also to be erected in the center of the settlement.

THE NIAGARA BIBLE CONFERENCE

The twenty-first annual meeting for Bible study will be held, the Lord willing, at Niagara-on-the-Lake, Ontario, Canada, for seven days, from Wednesday, 9.30 A.M., July 7, to Tuesday, P.M., July 13th, 1897. All applications for entertainment, including that to be furnished by the citizens, should be made before July 7, in order to secure satisfactory accommodations, and addressed to McGaw & Winnett, Queen's Royal Hotel, Niagara-on-the-Lake, Ontario, Can. Copies of the full circular will be sent to any persons on application to the Secretary, Rev. W. J. Erdman, D.D., Germantown, Pa.

NOTES OF THE WORK

The most encouraging feature of our work during the past month has again been the distribution of Jargon literature and the Hebrew Testament in many places. We are confident that

it is the Lord Himself who interests so many of His children east and west, north and south, and makes them willing to witness to the long-despised and neglected Jew. Already signs appear showing that this work is owned and blessed by God. Several Jews, from places where this voluntary distribution has been going on, have written us and asked for New Testaments or more literature. The blessed seed is being scattered; surely a harvest will come of it.

Among those who have written to us there are quite a number who already devote all their time to work among the Jews. Several Christian friends have such strong convictions in this direction that they have commenced to study Hebrew and German with a view of fitting themselves for the work. At a recent convention in Chicago four persons came forward telling us that they have a call to go to the Jew first. Surely, these are signs of the times full of encouragement to all who love Israel.

Mr. Stroeter's article, "Life from the Dead," has been issued in tract form. It is very suitable for distribution among Hebrews who read English and will start a new line of thought in many of them. We will furnish them free if postage is sent.

The new number of the "Tiqweth" is out. This June number is No. 1, of Volume V. In a little book published in New York by some Jewish fanatics, a book full of hatred and malice against Jesus, the "Saviour of Israel," is warned against as an instrument of temptation. The paper is not only known, but has itself become hated. Our prayer is for several thousand more copies every month.

Two new tracts in Jargon are also ready. One by Prof. F. Delitzsch on "Jesus, the True Messiah," and one by Mr. Gaebelin on "Behold He Cometh with Clouds!"

Our Bro. Mark Levý has had a good welcome in England, and hopes to witness for his Lord there for some time.

OUR HOPE.

407

THE PRINCIPLES OF THE HOPE OF ISRAEL MOVEMENT.

The Hope of Israel Movement aims to bring the fullness of the gospel of Jesus Christ to His brethren according to the flesh. We hold that Scripture—not Talmudic or Rabbinical, still less Reformed—Judaism is as much a divine revelation as Christianity. The canon of the New Testament has no higher divine authority than has that of the Old. Neither is complete without the other. Salvation is from the Jew, John iv: 22. And the gospel is "to the Jew first," Rom. i: 16. The Jew is not a Gentile. The term "proselyte," therefore, can never apply to the Jew. The promises of God are Israel's, Rom. ix: 4, 5. Gentile believers are the real "proselytes," once far off, now made nigh, Eph. ii: 12, 13. The root of God's good olive tree, Israel, bears us; not we the root, Rom. xi: 17, 18. To "proselyte" the Jew, then, is to ignore and to reverse the divine order.

The Jew has no need whatever of the organizations or institutions of historical (i. e., Gentile and denominational) Christianity. All he needs is personal, saving faith in his own Jewish Messiah, the Christ of God, nothing more. And all that was divinely given him through Moses he has full liberty to retain and uphold as far as possible when he becomes a believer in Jesus Christ. This to us clearly follows from these Scriptural considerations:

1. Abraham—the divine pattern of the true Jew, as well as of the believing Gentile, Rom. iv: 11, 12—received circumcision as an everlasting covenant after he had believed God unto justification, Gen. xvii: 9-14. God Himself added circumcision to Abraham's faith. And thus Paul writes: "Is any man called being circumcised? Let him not become uncircumcised," 1 Cor. vii: 18. This was the ruling of the apostle to the Gentiles in all the churches. (Compare Ezra: xlv: 7, 9).

2. The natural seed of Jacob shall not cease to be a nation before the Lord forever, Jer. xxx: 11; xxxi: 35, 37; xlii: 28; Rom. xi: 1, 29. This is God's eternal purpose and the secret of Israel's preservation. Even so at this present time—through the gospel—a remnant of the nation is being saved, according to the election of grace, Rom. xi: 5. These saved Jews, to be true remnant, should not surrender any of the divinely ap-

pointed marks of the nation Israel. They should not be taught to un-Jew themselves.

3. The Lord Jesus Christ was a minister of the circumcision for the truth of God. (Israel's national election). Rom. xv: 8. He came not to destroy, but to fulfill, the law. Jewish disciples of Christ, by the word of the Lord Himself, should not be taught to break or disregard one of these commandments, Matt. v: 17, 19. They should walk and live even as He lived among His own people, i. e., as true, conforming Jews (barring, of course, mere traditions of the elders and the commandments of men), 1. John ii: 6.

4. On and from the day of Pentecost myriads of Jewish believers were by the Holy Spirit baptized into fellowship with the glorified Christ. He did not cause or direct either the apostles or other Jewish believers to "forsake Moses." Apostolic teaching and practice throughout the New Testament oozy show Jewish Christians "walking orderly and keeping the law." Acts ii: 46, 47; iii: 1; vi: 7; x: 9; (chap. xv: 28, 29. by implication, clearly makes observance of all the laws and ordinances of Moses for Jewish believers a matter pleasing to the Holy Ghost); xvi: 3; xviii: 18; xx: 16; xxi: 17-26; xxiii: 1; xxv: 8.

5. Jesus Christ, the Son of God, is also Son of Abraham and Son of David. He is at once Head over all things to the church (built up of Jews and Gentiles), and the rightful and coming heir of David's throne, which He will restore and occupy at His return from heaven, Luke i: 32, 33; Acts xv: 16; iii: 21. Jesus has not surrendered or forfeited His distinctive claim to the throne of His (Jewish) ancestor, David, by ascending on high and becoming the glorified Head of His body, the church. No more should Jewish believers in Christ, being living members of His body, be made or taught to surrender anything which is divinely ordered and appointed for Israel as God's and Christ's age-lasting and peculiar people.



Publications
OF THE
Hope of Israel Mission.
FOR SALE AT
128 Second St., New York.

1. IN ENGLISH:

Our Hope. A monthly devoted to the study of Prophecy and Messianic Judaism. \$1.00 a year; \$1.25 to foreign countries.

God's Purposes in this Age. A tract for the times. Price, 15 cts.; \$1.25 a dozen.

2. IN GERMAN.

Unsere Hoffnung. A monthly devoted to Prophecy and the Hope of Israel. Price, \$1.00 a year.

Die Vermissten. From the English ("The Missing Ones"). Price, 5 cts. \$4.00 a hundred.

Die Hoffnung Israels. By A. C. Gabelstein. Price, 5 cts. \$4.00 a hundred.

Kommt der Herr, wenn wir sterben? By E. F. Stroeter. Price, 5 cts. \$4.00 a hundred.

3. IN YIDDISH (YIDDISH).

Tiqvat Israel. A twelve-page monthly. Price, 35 cts. per year.

Ben Elohim (The Son of God). Price, 2 cts.; \$1.50 a hundred.

Toledoth Yeshua Hameshiach (Genealogy of Jesus). Price, 2 cts. \$1.50 a hundred.

Jerusalem. Illustrated. Price, 5 cts.; \$4.00 a hundred.

OUR HOPE.

*A CHRISTIAN MONTHLY DEVOTED TO THE STUDY OF
PROPHECY AND ORGAN OF THE HOPE
OF ISRAEL MOVEMENT.*

Annual Subscription, " \$1.00.
To Foreign Countries, " 1.25.

LIBERAL COMMISSION TO AGENTS.

All communications, business or editorial, to be addressed to

OUR HOPE,
309 MADISON ST., NEW YORK CITY.

THE HOPE OF ISRAEL MISSION TO THE JEWS.

A. C. GARBELEIN, SUPERINTENDENT.

L. F. STROETER, SECRETARY.

MEETINGS:

Preaching to the Jews, every Saturday, 10.30 A. M., and 2.30 P. M., in the Allen Memorial Church, 91 Rivington Street, near Orchard.

German Gospel Service, Sunday afternoon, 4 o'clock, same place.

Preaching every Sunday evening 8.00, in 209 Madison Street.

German Services every Monday and Thursday evening at 8 o'clock, at 209 Madison Street.

Contributions should be sent to Rev. A. C. GARBELEIN, or to L. F. STROETER, at 209 Madison Street, New York. Please make all checks or drafts payable to "Hope of Israel," our banking name. To every donor we send a numbered receipt.

Our accounts are audited every three months.

Copies of our Annual Report will be gladly furnished free on application.